

BUILDING LEADERS: AN INSTRUCTIONAL MODEL FOR
STRENGTHENING CHURCH LEADERSHIP THROUGH
DISCIPLESHIP TRAINING AND TEACHING

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ABSTRACT

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The ministry context of this thesis is the St. Luke Missionary Baptist Church located in Crockett, Texas, of Houston County. This congregation has experienced a decline because it has a deficit of individuals who are ill equipped to fulfill the role of leadership in the body of Christ. If the church's leadership team is properly trained and understand that leadership development and training are core parts of Christian discipleship, then there will be an increase in church vitality and growth. To ascertain the effectiveness of this project, a mixed methodology will be used comparing a pre-test and post-test.

ACKNOWLEDGEMENTS

To my parents — Pastor Albert Moses, Jr. and Pastor Charlotte Moses — thank you both so much for your love, support, and all that you have done to make this a possibility. You both have made an indelible imprint on my life and ministry. I can never repay you for all that you have done. Whatever I set my hands to do, I am always reminded of the scripture, because of you in Philippians 4:13 that says, “I can do all things through Christ who strengthens me.” Your investment into my life is something I will be grateful for and I do not take it for granted. You have tangibly supported and given without expectation of anything in return. I pray that the Lord infinitely bless your lives individually and collectively in this season. I pray that the rest of your days be the very best of your days.

To my siblings — Ashton, Ariel and Aisha — thank you so much for your love and support! To my Godfather and Godmother, my uncle, Leonard Marshall and Aunt Jannet Johnson. There is no possible way that I could have completed this journey without you. All that you did, whether it was financial support, picking me up from the airport, or a meal after getting off of the plane, meant so much to me. Thank you so very much! I love you, always!

To my mentors — Dr. Kenneth Cummings, Dr. Robert Walker, and Dr. Brenda Braam — I cannot thank you enough for everything you have done. I am so thankful for your expertise, wisdom, wit, and contribution to my project. I thank you so very much

from the bottom of my heart. You are the greatest, and I pray that the Lord exponentially bless your ministries and families. The Lord's hand is truly on your lives, and I am grateful to have firsthand experience.

DEDICATION

My dissertation is first dedicated to my wife, Mrs. Raven DeShawn Moses, who has stuck by my side throughout this arduous journey. I am so grateful to you for believing in me and for everything you have done to see me through this entire process. Words cannot express the depth of gratitude that is presently in my heart. You believed in me from the very outset of my journey. Day after day you continue to remind me that my writing and work for the ministry matters. The confidence you have in what I have committed to do amazes me. I am because of you and the love you continue to pour out into my soul. I am so thankful that you are my wife! I love you my queen!!!

This dissertation is also dedicated in memory of Merline Dixon (The Walking Bible) & Lena Smith (Lena's Legacy). I write this knowing that you laid the foundation for my Christian experience. Both of you passionately followed the Lord and had unparalleled confidence in His plan for your life. Thank you for having uncommon faith and trusting God when others would have folded. I pray the Lord gives me and my future children a double portion of your anointing and determination to press toward the mark of the high calling which is in Christ Jesus. Thank you for your courage, strength and push. I love you

ABBREVIATIONS

NIV	New International Version
NRSV	New Revised Standard Version

The authority by which the Christian leader leads is not power but love, not force but example, not coercion but reasoned persuasion. Leaders have power, but power is safe only in the hands of those who humble themselves to serve.

—John Stott, *AZ-Quotes*

INTRODUCTION

In my efforts to matriculate through doctoral studies at United Theological Seminary, it has been a joy and a journey to say the least. When considering the time that I have pressed my way through this program, indeed, this is a road that is not often travelled. Currently, I am doing my very best to wear several hats, and what keeps me going is the solace in knowing that the Lord has placed me in the ministry. The rigorous doctoral journey at United has pressed me and challenged to go beneath shallow waters of understanding. It has caused me to confront and to deal with those areas in ministry that one would rather just ignore and look the other way. Without a doubt, with this project I have been able to step back and take a look at the ministry context where I serve, and it is my belief it has shaped me to become a better servant.

At the outset of my journey through this program I began as a first-year pastor and was extremely excited about the work that the Lord had called me to oversee. I also began this program as a very happily married husband to my dearly beloved wife, now of four years. At this present time, I am still pastoring the same church; I am still married; but I am also a full-time teacher at an intermediate school. Trust me when I say that I would not advise anyone to take this path, but to these things I am being led by the Spirit of God. Yes, there are days when it is a struggle, but nothing worth having comes without a price. As I come to the close of this doctoral journey, it is my desire to present those things which I have uncovered and give context as to why they are important for effective

ministry. This thesis and subsequent project are both entitled, “Building Leaders: An Instructional Model for Strengthening Church Leadership Through Discipleship Training and Teaching.” This project has not materialized haphazardly; instead, it has come about through prayer, deep reflection, consultation, investigation, research and study.

Chapter one, Ministry Focus, deals with my life’s journey and my faith walk. This chapter talks about my upbringing, which includes my beginning, my schooling, vocation, and the path that I have taken which led me into the ministry. This includes the calling on my life and the gifts which I have and deep passion and drive that I have for the ministry. Also, this chapter discusses the context of ministry in which I serve and what the context looks like. It talks about my serving in a Baptist church, which is in a rural area in the community of Crockett, Texas. The context has its challenges, yet there are many good things which the Lord is able to use which is beneficial for ministry. Lastly, a synergy is highlighted where the context of ministry and my gifts are knitted together which has led to a project on “Building Leaders.”

Chapter two, Biblical Foundations, is what upholds the thesis in a passage from the New Testament which speaks to this subject on the issue of leadership. The New Testament passage I have selected come from Titus 1:1-9. This passage was chosen because it deals with Paul writing to his son in the faith, Titus, and leaving him on the island of Crete to establish leaders in the church. This text is an expectation from Paul that Titus should set in order what remains and to establish leaders so that ministry will take place.

Chapter three, Historical Foundation, journeys back through time and traces the historical roots of leadership. In this we discover one who is known as Benedict of Nursia, who is no doubt a very unique figure who gives further insight on what should be found in the life of a leader in the faith of the Lord Jesus Christ. This particular unit highlights disciplines and the type of spirituality that should be found in one who has been called out to lead for Christ.

Chapter four, Theological Foundations, deals with some of the theological structure which speaks to leadership. Servant leadership is examined from a theological standpoint. Biblical theology and the responsibility of leadership is examined because one must be a responsible individual to be a good leader. Biblical theology and equipping leaders are examined because the training of leaders is necessary for the leader to carry out what he or she is expected to do. Biblical theology, church leadership and imperfect leaders are examined so that leaders may be able to properly discern their role and understand that no one has attained perfection.

Chapter five, Interdisciplinary Foundation, is an examination on a much broader spectrum of how society views effective leadership. Included in the areas that are considered behind the idea of leadership is transformational leadership, leading from the heart, visionary leadership, and biblical leadership.

Chapter six, Project Analysis, addresses several areas. First, it will restate the thesis and hypothesis. It will also address the methods used in the project itself which are intervention, research design, measurement and instrumentation. This project will also point out participants who took part in this project. Also, as for the project implementation, this will cite the data collection and analysis used to arrive at the

outcome. Finally, the project analysis will revisit my summary of learning from United's intensives and sessions from the focus group meetings. It will conclude with how this project can be replicated in other contexts of ministry.

CHAPTER ONE

MINISTRY FOCUS

The purpose of this paper is to express how the contextual analysis and spiritual autobiography papers intersect in my ministry journey in this doctoral program. I will attempt to show how the ministry and experiences of this minister connect to a particular passion for the context. In the contextual section of this paper, I will identify some of the challenges the congregation is currently facing and follow up with some solutions. In the same section of this paper, I will include my skills set as a pastor and how that connects to the needs of the congregation which I am serving. In the ministry journey portion of this paper, I will highlight how my skills and interests inform my doctor of ministry project. This paper and future project will deal with the issue of church hurt and how it hinders the church from moving forward, and how it has caused distrust and a resentful attitude toward leadership. Thankfully, I have received training as an assistant pastor for close to seven years, and I have completed my first year as a senior pastor. Riding in the second chariot of being an associate pastor to my father has allowed me to have an inside view of the church from the pastor's perspective.

Furthermore, serving for a year as a senior pastor has given me another lens into the issues that plague hurting congregations. This idea about church hurt is not an abnormal phenomenon because it dates so far back that it can be found in the scriptures. The Bible tells us in the Acts of the Apostles that Paul and Barnabas separated because

Paul did not desire John Mark to accompany them on a missionary journey. The disagreement was so sharp that they separated and went separate ways. What I have come to understand is that it does not matter if you are a leader in the church or if you are a first-time guest. There is not a soul that will walk through the doors of a church that is immune to some hurt experienced in the church. As a man of God, the Lord has gifted me with a passion for loving people, a hunger for education and the precious jewel of being an educated black pastor. All of these tools are what I intend to use to address the issue of people continually being hurt in the church. In the final section of this paper, I will articulate my project topic and talk about the theme that I plan to examine for my doctoral project. Finally, I will conclude with a bibliography which will outline the sources that were used for research into this subject matter.

Context

My context is the St. Luke Missionary Baptist Church of Crockett, Texas where I serve as the senior pastor, and I have served this church for one year and three months. This congregation is comprised of a multigenerational group of people with a very young leader. It is considered to be a traditional church because many of the people that attend this church have been members for more than fifty plus years. The church has been in existence for over a century, and the congregation has lasted through the test of time. History can be a great thing, but it can also keep a group of people from moving forward for the sake of its magnificent past. The past for St. Luke Missionary Baptist Church, (from this point forward will be called St. Luke), consists of some good times as well as bad, but it is evident that this church has endured much hurt over time. This hurt has

caused the church to encounter a time of stagnation, and the work of the ministry has suffered. Therefore, ministries will either need to be re-launched or launched within the start of the new year such as the men's and women's ministries, singles and marriage ministries, and the evangelism team. The evangelism team is a vital ministry within the church that I look forward to being re-launched and fully active because it will allow the church to be more accessible to the community. There is much potential in the congregation that has stood the test of time for 118 years of its existence. Yet, the hindrance of the church progressing and moving forward is a result of the fact that not many are willing to work toward a flourishing future. The church hurt that St. Luke is experiencing is in part because the congregants refuse to yield to progression and the dawning of a new day. Many in the congregation are satisfied with things as they are because it allows them to stay in a position or gives them a sense of power. There are those who would prefer things stay as they are even if it will prevent more children from coming to Bible study or joining the choir.

Whether intentional or unintentional, these different circumstances contribute to a church that is hurting. If there is anything else that will cause a church to continue to hurt, it is the misappropriation of funds and distrust in the finance office. This context of ministry has undoubtedly experienced enough hurt for ten churches and ministries as it pertains to the handling of money. The lack of trust stems from the mishandling of finances on multiple occasions under past pastoral leadership, which has caused leaders and members in the church to hold back in giving and serving in multiple capacities. The mishandling of finances has also caused the church to be skeptical of the pastor, leadership, and toward almost any ministry endeavor that requires money. As a result of

the hurt that St. Luke has suffered, it has caused the ministry function to be compromised and stagnant; however, it is functioning inwardly. Weekly Wednesday night bible study and Sunday morning worship services are held; several ministries are established and active; but there is not much going on externally.

Church hurt in this context of ministry has also caused new members and first-time guests to make a choice not to return. It has been reported that because people in the pews did not make them feel welcome, they did not desire to come back. Also, one couple mentioned that they would not return because they overheard one member talking about another one. There was another situation when a new member came to a business meeting, and he vowed never to attend another worship service at St. Luke. The infighting, distrust, mean-spirited, and negative talk among the members of this church have turned would-be members away. So many in the community desire to be a part of this historic church but are turned off by the hurt that the church has suffered and causes for other people. It has also caused the members who are a part of ministries to become less faithful because each ministry has had so many problems. Therefore, when a person joins a ministry, they end up leaving that ministry because someone talked about them, judged, or ridiculed them. This has reflected in a decline in the membership, and various ministries have suffered, or they have stopped operating. If the St. Luke is to galvanize the members to do ministry in the church and community, it will only take place after the morale has been restored. It is not only going to take some time for the membership to have a sense of trust in the leadership again, but it is also going to take the heart of a faithful servant to restore what has been broken through the grace and the help of the Lord Jesus Christ.

The result of the unfortunate circumstances befallen this fellowship of believers has ultimately stemmed from those in leadership who have not been spiritually prepared. It is inevitable that when those leading are not prepared or in the right position, things can and will take a downturn. Furthermore, by not being in the correct placement, these leaders have not handled the areas they serve with the proper amount of grace. It is duly noted that the pastoral office has not been immune from error; however, even the scripture says, "brethren, even if anyone is caught in a trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted."¹ In essence, regardless of who falls in the church, whether it is a leader in the pulpit or the pew, it should be handled with a graceful attitude. However, this level of spiritual maturity is not engrained into the lives of these leaders, instead the trespasses in and among the leadership have caused a disdain for the pastoral office. Unfortunately, the present state of the church is a result of the individuals who have been selected to lead but are not spiritually prepared. The current state of St. Luke is not because of one particular person or the result of irresponsibility of that person. Rather, it is due to the perpetuated mentality that the church can progress with people in leadership without any real Christian experience. There is also a damaging mentality that grace can be shown for every leadership position except for the senior pastor. However, a church cannot begin to do real ministry until it is an expectation that every single leader is held accountable.

Jeff Iorg captures a vivid picture of this in his book *The Painful Side of Leadership*. Iorg states,

¹ Galatians 6:1(NASB)

One pastor discovered a deacon was involved in a white supremacy organization. He confronted the man and asked him to either renounce his affiliation or resign his church leadership position. He refused on both counts. The pastor then took the matter to the church's leaders, only to be buffed in his efforts to have the deacon removed from a leadership role. The pastor then asked publicly for either the deacon's resignation or removal from office by vote of the church. The church stood with the pastor and removed the erring leader but not without serious consequences. Families left the church. Finances struggled. The pastor's family experienced hostility in their small community. Eventually they were forced to leave. Sometimes when you do the right thing, you suffer for it.²

When a church's leadership has this mentality and refuses to be accountable, there cannot be growth and maturity. Furthermore, there cannot be only one or two people in the group of leaders who desire to hold themselves responsible in his or her respective position. There must be a mutual understanding among everyone who holds the title of leader that everyone must operate as a representative of Christ. Jeff Iorg also states:

Taking responsibility means you say, 'I did it.' That's hard enough. It's often even harder to add, 'I was wrong' and even more challenging to conclude, 'And I sinned.' This is the progression if admitting you were wrong. Take responsibility for your bad decisions. Admit fault. And, in the case of sinful choice, add, 'And I sinned.'³

The leadership of a church cannot make great strides for the kingdom of God when the majority does not take responsibility for his or her actions. Additionally, conveniently placing the blame on one leader or particularly the pastor does not bring unity; nor does it cause growth in one's spiritual walk. The leaders of St. Luke have been allowed to lead continuously without in-depth introspection and inspection needed to be an accountable leader in the house of God. Yet, the senior leader of the church is

² Jeff Iorg, *The Painful Side of Leadership* (Nashville, TN: B&H Publishing Group, 2009), <https://a.co/ccCQ5PP>.

³ Iorg, *The Painful Side of Leadership*.

expected to be ordained, which means he is spiritually examined before stepping foot on the church campus. Furthermore, he must know God's word to prepare weekly messages that are replete with spiritual meat. It then becomes imperative that there must be a consensus that all who serve in the office of a leader will be expected to carry him or herself as such. If the St. Luke Church is to press toward the mark of high calling in Christ Jesus, the majority, if not all of the leadership, must be accountable in all areas of the work of the ministry.

In spite of the problems that St. Luke has endured which have resulted in church hurt, solutions are still possible. This magnificent church has the potential and the capability to come together as a family of believers and begin to do the work of the Lord. However, it is going to take everyone operating in his or her spiritual gift and influencing others to do the same.

The Lord desires to do a great work in this ministry, but the congregants are going to have to let go of the adverse situations of the past. Like any other congregation, St. Luke has shortcomings which unfortunately have resulted in church hurt, but some ministries are reviving and keeping this family of believers together. Currently, a total of fifteen people have joined the choir and music ministries. The choir and music ministries have been so impactful that numerous invitations to minister at other churches, evangelistic events, and concerts have been extended from all over the county. The choir has revived in such a magnificent way that many of the congregants who stopped serving in this ministry have returned and have recruited other members. Recently, the choir and music ministry hosted what is known as Unity in the Community, which is a community choir workshop culminated by a musical. For the musical program, the pews were filled

with singers and psalmists from a multitude of various churches. Guests and workshop participants traveled from near and as far as four hours away to be a part of this great event. As the pastor, I am grateful for the participation of the entire church body in support of the choir and music ministries. I am also deeply encouraged by these two ministries within St. Luke, and I believe that other ministries will follow their example. The culinary ministry is another group that reflects the strength of this body of believers. Several ladies have been consistent and committed to making sure members and guests are well fed by providing snacks and preparing meals for Bible study, Sunday school, and special events. This team of ladies take their time to serve as if they were serving their own family. They take their assignment seriously, love to serve, and are great at what they do.

My skills set as a pastor coupled with my experience in ministry has allowed me to see the church hurt at St. Luke. As a man of God, I have a foundation on which I stand that will allow me to deal with the hurt this church has experienced carefully. The foundation I have been given consists of my being the assistant pastor at a Baptist church. This experience that I was fortunate to receive has allowed me to see what a healthy church looks like and what it takes to avoid church hurt. This experience taught that it takes a people that are willing to understand that a church must be built on love. At this particular ministry, there is also a 501(c) 3 organization where the motto is: "love is the law" L. A. W. It merely stands for love at work, and the name of the company is L. A. W. Academy. My training in ministry leadership has instilled in me that you must lead with love, and it is expressed through actions. In the ministry, you will find that people use the word love very loosely and do not realize it is expressed through what you do. Church

hurt can be avoided when people know that you genuinely love them and desire to see them at their best. My experience as an assistant pastor at this fellowship has rooted and grounded me in love, and I take that experience wherever I go. I have a background in the church that is built on love and a community that is very trusting of one another. This makes for a community of believers who do not perpetuate a situation of church hurt. This kind of space or village of Christ followers does not accept the norm of church hurt, but of hope, help, and healing. When this is established in the church, it causes everyone to be accountable and to form a loving community. Genuine love is something that the St. Luke family will need in order to move from the church hurt she has experienced. It has been plagued with many who have told her she is loved, but that love was tainted. Therefore, as the pastor of this context, I will endeavor to use the background and training received to give her the love she deserves.

Ministry Journey

My development professionally began in the classroom as a tutor, substitute teacher, after-school program leader, and as an office worker in a General Education Development program. Each one of these jobs required me to be fully committed and to be fully prepared. They also pushed me and challenged me to operate outside of my comfort zone and taught me to deal with multiple personalities. Working in education is a ministry in itself because you are teaching students from many different backgrounds. I believe that my ministry journey connects with my context because my professional preparation has given me the tools. All three of these areas gave me the experience that I needed in order to have success in ministry as a pastor. Teaching in the classroom is

something that challenged me to the degree that I felt unfit and unprepared for the classroom for public schools. I suffered some hard times as a substitute teacher in a permanent position because I was being expected to perform well in a classroom that was not officially mine and in a subject I did not specialize. This situation that I was in was not comfortable, but I had people in my corner that helped me through the school year. When I worked at the Bryan Independent School District, things seemed to come together much more relaxed because I had prior experience as a substitute teacher. I will admit that though the cities changed, the students still challenged me and the expectation for me to perform was still the same. Working as a substitute teacher allowed me to see how I might handle working in the classroom in comparison to working in a ministry position. This position also helped me to understand that no one person is the same, but the need for educating young minds is still a required task. If anyone needs to know that someone loves and cares for them, it is young people who spend a majority of their time in the public school system. So many of them come from situations where they are not being loved and have never experienced compassion. They may not experience church hurt, but many young people endure hurt and live in unfortunate situations. Therefore, when they come to school, they need a teacher who will educate them but will also be an encourager and a listening ear. There were no excuses even in my position as a substitute, and the children were expecting me to perform. The same was expected at my other two positions as a tutor and as a GED instructor in the Waco La Vega Independent School District. It was necessary for me to go to work every day prepared to give the love, support, understanding, and education to the students under my instruction.

My development professionally has been significantly impacted by the internship that I was blessed with before graduating from seminary. This internship was located at the Church Without Walls in Houston, Texas where Dr. Ralph D. West is the Senior Pastor. The George W. Truett Theological Seminary at Baylor University was so kind as to offer an internship for its students to prepare us for whatever field of concentration we desired. This internship certainly prepared me and gave me a taste of what it might be like to work in full-time ministry for a church. This worship space helped me to understand that there are no excuses in ministry, and you should always be prepared to minister to God's people. The standard for excellence in ministry at this church is set at the highest level because hurting people need a word from the Lord. Most of all in this ministry I was taught that one of the best things you can do for a hurting church is to be consistent. When you operate in this fashion, it causes individuals to believe that they can trust you. The staff at the Church Without Walls were consistent in their respective ministry, but also in how they treated each other. I believe that this is needed in all churches that endeavor to do the work of the ministry, and I will use this method as well. Consistency and love are what is needed in churches that have experienced the war wounds of church hurt.

The Lord has given me many skills and interests, but he has also given me some assets to use to my advantage as well. One of the greatest assets that I possess is having my wife work alongside me in ministry. She is a very kind woman of God, a prayer warrior and enjoys loving on the people the Lord has called me to lead as pastor. I met my wife when my father was preparing to celebrate another anniversary as pastor in Port Arthur, Texas. What is impressive is that my wife was not supposed to come because the

praise dance ministry she was a part of could not make it that day. Moreover, she had fallen ill, but she pressed her way to the service and danced ever so gracefully. Another reason as to why she should not have been there was because she also was not feeling well. Long story short is that she came, and I instantly became overtaken by her beauty and her passion for the Lord through dance. I did not approach her that day, but I never forgot her name because of the imprint that she left on my heart. Just as she left an imprint on my heart, she also has done the same for the people of the St. Luke through her love for the people.

The same love is required in the context of ministry in which the Lord is allowing me to serve in today. There are disciples also known as students in the church that need the word of the Lord, and as the pastor I must perform accordingly.

The transition to becoming a pastor of the St. Luke has been one of the greatest things to ever happen in my life. However, it has also been a tough task for many different reasons which include the fact that I have never been a pastor before this point in my life. The pastoral position has taught me a lot about myself, and it has made me do some self-evaluation as it relates to my motives and how I handle people and different situations. This calling to this context of ministry has caused me pain unlike I have ever felt in all of my life. It is a pain of praying for people that you genuinely care for, but for some reason, they are continually preying on you. I have even had two men to get in my face, and one to call me outside to fight in the church parking lot. As a man of God that is trying to serve God's people in ministry, these are things you do not look forward to. I have found myself questioning God and trying to see if this is indeed the space in which he has called me to minister. I did not understand how these situations could happen to

someone who desires to be genuine and loving toward all people. I have realized that even though I am a pastor that the position does not exclude me from having weaknesses. All of these things made me realize why so many have left the pastorate to work in the secular or corporate industries. It is because the church is supposed to be a place of love because the world is filled enough with hurt and hate. However, despite these challenges, I am hopeful because the potential for love and growth are highly possible for this congregation. Repairing the damages of church hurt for St. Luke is possible, and the pastor and people have the tools to make it come to fruition. This body of believers has just experienced church hurt that has caused emotional damage for many of the people.

Development of Synergy

The title that is being considered for this doctoral project is Equipping Congregational Leaders: An Instructional Model for Strengthening Church Leadership through Theologically Sound Teaching and Training. What I intend to explore in this project is how setting the house in order through preparing leaders in the church can change that church's trajectory. The path of a church that does not have spiritually prepared leaders is one that is dark and bleak. I propose that a close reading of Titus 1:5-11 and understanding the breadth and depth of prepared leaders is a blessing to a congregation. My spiritual journey has allowed me the opportunity to see firsthand how churches can begin to thrive when the right leadership is in place. I have also witnessed that when the house has been set in order, ministries are revived from within and people in the church and community can be blessed. The right leaders must be in place in the church, because if you are a leader in the church, you are going to have to deal with

people and you must have the grace to handle multiple personalities. Pastor Geoffrey Guns, in his book *Spiritual Leadership*, writes “there is a real need for more African-American churches to develop programs to train lay leaders.”⁴ The leaders of the church must understand that the Lord has ordained the pastor to provide oversight over all ministries of the church. They must also give support to the senior pastor and be an example of what it means to follow and submit to spiritual authority. The leaders of the church must recognize that God is the head of the church and that what the Lord desires is the thing that must take place. These are a few of the many examples of what it takes be a spiritually prepared congregational leader so that you will not contribute to a church not operating to the Lord’s standard of ministry. When the leadership in the church has been set in order and is on one accord, it hinders multiple occurrences of theft, short pastoral tenures, lies, spiritual abuse and the lack of respect for spiritual authority in the house of God. It reduces the member’s skepticism of the deacons, and the deacon’s skepticism of the pastoral leadership. In fact, when the house of God has been set in order, it causes all of the body of Christ to get on one accord for the purpose of ministry.

My personal ministerial development and the context converge at the point of my desire to heal the hurt that the church has suffered. A fire has been ignited that has caused this man of God to meet every need and to wipe away every teardrop of St. Luke. In my journey of serving in leadership in the church, I cannot remember serving such a loving and close-knit community of believers. It is true that I have encountered many bumps in the road in my first year of being the senior pastor of this church. There are many that if they had their way, I would not have become the pastor of the church in the first place.

⁴ Geoffrey Guns, *Spiritual Leadership: A Guide to Developing Spiritual Leaders in the Church* (Lithonia, GA: Orman Press, Inc., 2000), 16.

Nevertheless, the majority of the members desire to remain faithful to their church and believe that we can live in harmony as pastor and people.

My ministerial skills in connection with the research done for this dissertation project should aid in developing a strategy to alleviate the lack of trained leadership in my context. The relentless desire to figure out a solution to the problem of a lack of leadership with the implementation of discipleship training and teaching is the aim and the goal. This is not to say that the church cannot progress because of the hurt that has been experienced. Through this project, I will take on the challenge of putting into action and documenting what can be done to promote a healthy and thriving leadership team for the church. There is a passion that the Lord has placed on my life to see the church thrive and to fulfill the calling on her life. The reality is that this church will suffer loss and unforeseen circumstances will occur, but it does not have to lead to the church's demise. Therefore, I fully intend to use the skills set that the Lord has blessed me to research the ingredients necessary to create a healthy environment for growth in the area of leadership in the church. The Lord has given me the ability to be a person that is versatile, likable, friendly, genuine, sociable, but at the same time, I am serious about ministry. The Lord has given me the ability to know when to have fun, but also to understand when it is time to handle business. Furthermore, God has given me a kind of tenacity that refuses to give up even when all of the odds are stacked against me. I possess an attitude that is not willing to quit in any situation until there is entirely no way possible to resuscitate what has been lost. This is the kind of mentality that is necessary to lead a church that is hurting to a place of healing.

This is a passion of mine because I am pastoring a people who have been bruised and battered causing them to harbor deep-seated pain. I am finding that in the conversations that I have had with parishioners that many individuals have been scared in the church by pastors and leaders they felt they could trust. It has caused many to refuse to attend church at all, and some attend but cannot bring themselves to join a ministry where they once served. Furthermore, many people who function in leadership capacities distrust each other and continually cut the pastor and each other down. The research that will be conducted will seek to understand why there is such a large amount of distrust for leadership and to see what may rectify this issue. This focus group and what it stands for commands that I lift to the light the issues of the day and to find Biblical and practical solutions. In this town, there are some deep issues such as this one that need to be addressed because there are solutions to this problem. The passion the Lord has given me will call for me to enter some harsh environments, but I am up for the challenge for the sake of ministry. I am compelled to find out what programs, ministries, or organizations can be formed to minister to the church. In particular, what can St. Luke do to minister to the church and the community.

The nature of this project has to do with my context of ministry which has experienced church hurt and dealing with those issues through action research methods. This project will encompass a proposal to rectify the issues for this hurting congregation to begin a process of healing that will lead it to a place of thriving. The content that will be gathered will consist of research from articles and books discussing this issue. There is a wealth of published materials on the issue of hurting churches and on churches needing to recover. Therefore, I plan to dig deep and find the necessary information to help us

discover why churches find themselves in a state of hurt. This proposed project will require speaking to different members of the congregation and particularly seasoned saints. These seasoned saints will have different nuggets of information that church consultants do not possess. It will consist of combing through the church archives, by-laws, and minutes which will help to inform the project further.

This doctor of ministry project is being conducted to create a model to train and equip congregational leaders for the building up of the body of Christ. This is interesting to me because it has affected the context that the Lord has given me to serve. As the under-shepherd who has been held responsible for answering to the Lord for the souls that are being served, there is a desire to understand the problems are prevalent among the congregation. Furthermore, there is an interested to find out how deeply they have been hurt, and what in particular caused them pain. This project may allow me to find out how many people have decided to stop attending St. Luke, and it may allow me to see who has decided not to attend church at all. There may be some folks who have been so hurt by the church that they have decided that Christianity or organized religion is no longer for them. I have encountered a situation where a person involved herself about a matter in the church but confronted someone concerning that issue. The individual who received a call was a deacon, and he began to contemplate if he wanted to continue going to church any longer. There are all kinds of undesirable situations that people have encountered in the church that has caused church hurt. It is my goal to dig deeper into this issue and to uncover some solutions that may help churches recover from the damage that has been done. I refuse to believe that there is not a solution for churches that have been bruised and battered with hurt, despair, and pain.

Conclusion

In conclusion, the matter that this doctoral project will cover is “Equipping Congregational Leaders: An Instructional Model for Strengthening Church Leadership through Theologically Sound Teaching and Training.” The fact of the matter is that the issues and the hurt congregations experience can be rectified. The pain and the traumatic experiences that people in the church have dealt with is not uncommon to man. However, the Bible reveals to us that just because you have been hurt, it does not mean you must stay in that condition. You will find in the Acts of the Apostles there is a separation between Paul, Barnabas, and John Mark, and in the epistle from Paul to Timothy in 2 Timothy 4:11, there is reconciliation. The scripture foundation for my dissertation project Titus 1:5-11. The reality is that the church is made up of real people who will undoubtedly experience real hurt and pain. It is often said, "church hurt can sometimes be the worst hurt." There is much truth to this statement because Paul would not have told us to put on the whole armor of God or to endure hardness like a good soldier. In the church, it is inevitable that there will be some separation and pain just like Paul experienced with Barnabas and John Mark. Nevertheless, reconciliation is still possible if one is willing to fix what has been broken, and to finally be healed.

This dissertation project aims to look at the different kinds of church hurt that the members of the St. Luke Church have experienced and to find a coherent solution. In Thom Rainer's book, *Autopsy of a Deceased Church*, he reveals to us that churches not only hurt but also ultimately close their doors from her suffering. He says that you can tell that a church is sick or hurting, because of “significant numerical decline over the

past ten to twenty years.”⁵ He also mentions that the sickness or hurt of the church is also caused by the revolving door of pastors, and frustration and conflict limit the years of pastoral tenure.”⁶ This is a hard truth to digest, but the good news is that there is a solution to the problem for the hurt that takes place in churches. It is encouraging to know that though there is much hurt in the church, this is not something brand new in the body of Christ. Even in the midst of all of the hurt that the church and church people have suffered, the church remains. Not many people would walk through the doors of the church and never experience any pain, suffering or hurt. At some point in your Christian walk, you will be hurt by someone, just as you were hurt when you were not saved. Nevertheless, there is not anyone in the church who has been hurt by the church more than Jesus Christ himself. However, he still shows up to church and continues to be the guiding light for all of his children. However, I understand that though we are the Lord's children, none of us is Jesus Junior and we all process hurt and pain differently. Therefore, it is with great anticipation that I begin the process of research to look into the different kinds of church hurt. Also, I look forward to seeing the many different reasons as to why people have decided to allow church hurt to keep them away from the church.

13. ⁵ Thom Rainer, *Autopsy of a Deceased Church* (Nashville, TN: B & H Publishing Group, 2014),

⁶ Rainer, *Autopsy of a Deceased Church*, 55.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

The inevitable fact of looking at the passage of Titus 1:1-9 is that all churches will have to deal with some sort of crisis. When you look at the term “crisis,” you think of dealing with a dilemma or a critical situation which can become a plague. However, though a church may have to deal with a crisis, it does not have to continue going down that same path. Trouble in the church is not an uncommon circumstance, but it does need to be dealt with in order for her to move forward and to make progress. After looking at this text, the conclusion has been made that many churches are in need of crisis intervention. However, it is going to take someone who is not afraid of the messiness of ministry, someone who has broad shoulders, thick skin, and the fortitude to carry out God’s perfect plan. Therefore, God prepares leaders to guide His church through muddy waters in order to handle the perplexities that might come their way. The island of Crete has one of those churches that is in need of this kind of leadership to lead them out of crisis and into proper order in the body of Christ. As we look at this text, we will endeavor to address how character in conjunction with proper order will lead the Lord’s church into the right path. The organization of this undertaking will include an introduction, which will open up what will be discussed, a through exegesis of the pericope, and finally conclude with a summation of all that has been discussed.

The theme of the letter [Titus] is how Titus is to deal with a defective church situation in Crete.¹ It is primarily about what he is to do in the church and the instruction which he is to give.² The emphasis of this text establishes that Titus has been trusted to lead a congregation where people are ramping up confusion and chaos in the midst of the church. In this fellowship of believers, Paul has found that there are empty talkers, rebellious men, and deceivers who are upsetting whole families and causing an alarming amount of confusion in the process. Therefore, it is highly imperative that Titus goes right to work; and as a result, in this pastoral epistle, there is no thanksgiving section and Paul begins with a direct address beginning immediately with commands and directives.³ When one reads the introduction, you might consider Paul to be a bit rude, but considering the circumstances, there is an urgent matter at hand. The faith of the people in the Lord Jesus Christ is at stake in the land of Crete because the order of the house has need of being established. Paul has found his man and now he must prepare him and equip him with tools necessary for this arduous work in ministry on this island.

Unfortunately, many congregations struggle with confusion in their fellowships because order, which gives direction, is lacking in the house. When you consider the kind of order that Paul is talking about, it has to do with putting people in place who understand the word of God to be the ultimate standard that governs the church. The

¹ C. K. Barrett, "A Critical and Exegetical Commentary on the Pastoral Epistles," *The Journal of Theological Studies* 52, 2 (2001): 824–27. <https://search-ebscohostcom.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001289488&site=ehost-live>.

² C. K. Barrett, "A Critical and Exegetical Commentary on the Pastoral Epistles," *The Journal of Theological Studies* 52, 2 (2001): 824–27. <https://search-ebscohostcom.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001289488&site=ehost-live>.

³ Ben Witherington, *Letters and Homilies for Hellenized Christians*, vol. 1 (Downers Grove, IL: InterVarsity Press, 2006), 93.

biblical text has to be the authority and the moral guideline which brings about order in the Christian church. However, this is not to say that by-laws and Roberts Rules of Order do not help in the process of demonstrating order in the church. These processes simply should be secondary to the gold-standard of the Biblical text that has been provided by the Lord.

As we consider this text, it is necessary to put forth a model of ministry that will aid the St. Luke to serve in the church and the community. This church has served the Houston County area for 118 years and has an amazing history of being a thriving congregation. However, as one who has researched and studied this congregation parallel to the scriptures, there is a need for setting in order what remains. One of the translations reads, “to put in order what was left unfinished.”⁴ However, while looking at the majesty of this congregation, there is a brighter side of setting in order what remains. It is good news to know that amid all of the great history of the St. Luke consisting of 118 years, she still remains and has much to offer the church and the world. Therefore, it is possible for this wonderful congregation to do amazing ministry with all that remains after she sets “things” in order. There is so much that remains within this church in all of the ministries, potential ministries, programs, organizations, missions, and associations, which this church is a part of or has been in the past. There also remains a remnant of believers in this context who have not given up on the future but believe that the rest of the story will be the best of the story.

These individuals have seen the hand of the Lord on this congregation operating in many different levels of ministry. In fact, this church is known on a local, state, and

⁴ Titus 1:5, NIV.

national level in serving through all of her many ministries and because of the pastoral leaders. In light of that, time has a way of changing things and can cause a congregation to shift and to take a step away from the many ministry opportunities to serve the Lord. For this group of believers, the order of the house will need to be set in particular ways so that this great church may move forward in the Lord. The only way to correctly set the order of the Lord's house is to consult the manual that He has instructed His followers to use. The text chosen to exegete will help us to see the kind of order that is necessary to be set and the weight of the responsibility needed for God's leaders to carry it out. In this biblical foundation we will look at a text in the pastoral epistles that give insight on how Paul is leaning on Titus to bring organization and stability to these congregants.

Literary Elements

The Bible is composed of many different literary elements such as history, song, prose, short story, parables, and letters. The book of Titus is an epistle and is what is called a letter. It is believed to have been written by Paul, and part of the literary elements in a letter includes greetings, salutations, inquiry about how beings are, and what is taking place in the context. Marshall states, "Titus has the fullest salutation of the three Pastorals and as typically in the Pauline letters, this section sets the tone and introduces the concerns that the letter will later address."⁵ The salutation of Titus resembles most closely that of 1 Timothy in that both refer to God's command to hope, to God as Savior,

⁵ I. Howard Marshall and Philip H Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles. International Critical Commentary on the Holy Scriptures of the Old and New Testaments* (London: T & T Clark International, 2004), <https://doi.org/10.5040/9781472556462>.

and to a loyal child.⁶ Paul's expansive greeting to Titus, longer than in any canonical letter except Romans, particularly helps confirm its utility as a context for reading the letter.⁷ N. T. Wright and Michael Bird state, "The Apostle's opening greeting emphasizes the purpose of his apostolic service: to increase the faith, knowledge and godliness of the elect in the salvation and hope that God has destined them for through the task of proclamation entrusted by God."⁸

This letter is strong in its length and complexity, and the added length comes from an elaborate presentation of the goal and foundation of Paul's apostleship, an odd feature for a letter so ostensibly written to a trusted coworker (cf. Phlm. 1-3).⁹ It is the third of the Pastoral Epistles and is the shortest one, and in some respects the most mysterious.¹⁰ In both subject matter and style, the epistle to Titus is noticeably closer to 1 Timothy than it is to 2 Timothy, and the common assumption that they were written at more or less the same time is plausible, though not certain.¹¹ Like 1 Timothy, Titus is concerned with church order. But although there is a certain amount of overlap in subject matter between

⁶ Jouette Bassler, *1 Timothy, 2 Timothy, Titus*, in Abingdon New Testament Commentaries, ed., Jouette M. Bassler, John H. Elliott, Pheme Perkins, Vernon K. Robbins, and D. Moody Smith (Nashville, TN: Abingdon Press, 1996), 181.

⁷ Robert Wall and Richard Steele, *1 and 2 Timothy and Titus*, In The Two Horizons New Testament Commentary (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2012), ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=4860085>.

⁸ N. T. Wright and Michael Bird, *The New Testament in Its World* (Grand Rapids, MI: Zondervan Academic, 2019), 548.

⁹ Bassler, *1 Timothy, 2 Timothy, Titus*, 181.

¹⁰ Gerald Bray, *The Pastoral Epistles*, in The International Theological Commentary, ed. Michael Allen, Scott Swain, Mark Gignilliat, Matthew Levering, C. Kevin Rowe, and Daniel J. Treier (New York, NY: T & T Clark, 2019), <https://a.co/0U66UYC>.

¹¹ Bray, *The Pastoral Epistles*.

the two letters, it is not very likely that one of them was copied from the other.¹² We may guess that the care Paul takes in setting out his ministry has to do with the need to establish and possibly reassert his authority in the sphere of Titus's ministry; this much is suggested from the indications of opposition to the Pauline mission that emerge in the letter.¹³

The body of the letter commences without an intervening section of thanksgiving and prayer (cf. 1 Timothy; Galatians) and instructions to Titus will alternate with the more general instructions of wider more public application to the churches in which he is working.¹⁴

The historical situation in this biblical text constitutes St. Paul having been in Crete, and he has left Titus behind to complete the organization of the churches there. He is now apparently on his travels (3:15 cf. Galatians 1:2 and contrast 1 Corinthians 16:19). With him are Artemas, Tychicus, Zenas, and Apollos. The latter two are starting on a journey which will take them past Crete. So, St. Paul sends this letter by them, also to prepare Titus to join them before the winter as soon as he receives a visit from Artemas and Tychicus, and meanwhile to guide him in his work and teaching in Crete.¹⁵

¹² Bray, *The Pastoral Epistles*.

¹³ Philip Towner, *The Letters to Timothy and Titus*, in *The New International Commentary on the New Testament*, ed. Gordon D. Fee (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), <https://a.co/0wFUEp9>.

¹⁴ Towner, *The Letters to Timothy and Titus*.

¹⁵ Walter Lock. "The Pastoral Epistles," in *The International Critical Commentary*, vol. 1. ed. S. R. Driver, A. Plummer and C. A. Briggs (Edinburgh: T&T Clark, 1989), 121.

Political, Cultural and Social Norms

Crete is an island off of Europe and Titus is up against a great challenge in setting things in order in a very hostile climate and culture. The situation in Crete is such that there are already groups of Christians, “whole families,” in several cities in the island, but their organization is incomplete.¹⁶ Crete although relatively small, is one of the larger islands on the Mediterranean Sea.¹⁷ By the second century B. C., Crete had a substantial Jewish population, powerful enough to obtain the protection of Rome.¹⁸ The large and influential Jewish population on Crete, as well as the initial exposure of Cretan Jews to the gospel at Pentecost, suggests that Crete was a fertile location for missionary work.¹⁹ In Crete, Titus finds there are false teachers, mainly converted Jews, laying stress on the Jewish law, on myths and genealogies, wasting time on worthless controversies; and the standard of life has scarcely risen above that of their heathen neighbors: there are insubordinate, quarrelsome, useless members of the community.²⁰ The Cretan reputation for wild and gluttonous behavior is quoted in the context of Titus’s work among the Christians on the island.²¹ According to Kostenberger, “Paul makes this clear in v.12

¹⁶ Lock, “The Pastoral Epistles,” 121.

¹⁷ Thomas Lea and Hayne Griffin, Jr. *1, 2 Timothy, Titus*, in *The New American Commentary: An Exegetical and Theological Exposition of Scripture*, vol. 34, ed. David S. Dockery, L. Russ Bush, Duane A. Garrett, Kenneth A. Matthews, Richard A. Melick, Jr., Paige Patterson, Robert S. Sloan, Curtis A. Vaughn, and Larry L. Walker (Nashville, TN: B&H Publishing, 1992), 275.

¹⁸ Lea and Griffin, Jr., *1, 2 Timothy, Titus*, 275.

¹⁹ Lea and Griffin, Jr. *1, 2 Timothy, Titus*, 275.

²⁰ Lock, “The Pastoral Epistles,” 121.

²¹ Riemer A. Faber, ‘Evil Beasts, Lazy Gluttons’: A Neglected Theme in the Epistle to Titus,” *The Westminster Theological Journal* 67, no. 1(2005): 35–45, <https://search.ebscohost.com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001500976&site=ehost-live>.

below, the dishonesty, immorality, and laziness of the inhabitants of Crete were proverbial.”²² St. Paul had begun to organize them and left Titus to finish his work; Titus is now authorized to appoint presbyters, to guide the teaching, to rebuke with authority, and to deal with those who are factious. There is no mention of his ordination for this special work or of its permanence.²³ There are false teachers on the island of Crete, and they stand in opposition to the setting of order that Paul has left Titus to do. The character of those who contradict is set out; some of them are Jewish Christians and native Cretans, converted to Christianity from Judaism and now apparently reverting in some way to their old faith and possibly advocating the circumcision of Gentile Christians.²⁴

Body

In this Biblical foundation of Titus 1:1-9, Paul gives instructions to Titus in order to properly care for the Lord’s church in Crete. The fact of the matter is that any person who desires to assemble anything correctly must look at the instructions for the correct assembly of that product. Therefore, the first teaching is on the qualifications necessary to be a bishop (1:7-9).²⁵ Paul began the work and left Titus behind to put in order what remains to be done. The *Hermenia Commentary* states, “to set right what remains, (cf

²² Andreas J. Köstenberger. *Commentary on 1-2 Timothy and Titus*. Holman Reference (Nashville, TN: Holman Reference, 2017, <http://search.ebscohost.com.dtl.idm.oclc.org/login.aspx?Direct=true&db=nlebk&AN=1512552&site=ehost-live&scope=site>).

²³ Lock, “The Pastoral Epistles,” 121.

²⁴ John Barton and John Muddiman, “Titus,” *The Oxford Bible Commentary*, ed. Loveday Alexander, Martin Goodman, Rex Mason, and Henry Wansbrough (New York, NY: Oxford University Press, 2001), 1231.

²⁵ John W. Marshall, ‘I Left You in Crete’: Narrative Deception and Social Hierarchy in the Letter to Titus,” *Journal of Biblical Literature* 127, no. 4 (2008): 781–803.

Philo, *Flacc*, 124), that you will amend what remains for amendment.”²⁶ As a result, when Titus looks at the believers in Crete, he is not beginning a new work for the Lord. Instead, he is continuing to pastor a church where order and a standard will need to be established. This assignment is not for the faint of heart, yet Paul chooses Titus because his past experience with him says he has the relentless courage that this church will require.

The depth of Paul’s trust and faith in Titus is evident when one considers that 2nd Corinthians 7 suggests that Paul entrusted him with the difficult task of mediating a hostile situation in Corinth. But Titus was well received, and hostility gave way to remorse, repentance and even reconciliation between Paul and his converts, due in no small part to the efforts of Titus (2nd Corinthians 7:7-10).²⁷

Paul has moved on to another site from which he now writes, perhaps Nicopolis (3:13). But there is no particular reason to think that our knowledge of Paul’s place of writing is crucial for what he counsels Titus.²⁸ Paul entrusts the people into the hands of Titus, and it is now up to him to carry out the responsibility of leading this church on the island of Crete. Titus shows that he has a moral strength where he is not easily moved by the opinions of man, but he stands firm in what he believes.

Titus is an unrelenting, uncompromising, unstoppable, and an uncircumcised Christ follower who carries the gospel with the authority given to him by the Lord. He is not willing to give in to the pressure of what others may say, but he is only concerned with completing the work of the Lord. According to Ben Witherington, when Titus received pressure regarding circumcision, we find that “Paul stresses that Titus was not

²⁶ M. Dibelius and H. Conzelmann, *The Pastoral epistles: a commentary on the Pastoral epistles (Hermeneia)* (Philadelphia, PA: Fortress Press, 1972), 132.

²⁷ Witherington, *Letters and Homilies for Hellenized Christians*,”89.

²⁸ R. W. Yarbrough, *The Letters to Timothy and Titus*, in *The Pillar New Testament Commentary*, ed. D. A. Carson (Grand Rapids, MI: London: William B. Eerdmans Publishing Company, 2018), 476.

compelled to be circumcised as a result of a private meeting with the three pillars in Jerusalem referred to in Galatians 2; and Titus left Jerusalem an uncircumcised Gentile, a powerful witness that a Gentile could participate in God's salvation."²⁹

Titus is dealing with a very difficult situation on this island because the climate of the area has a very low standard of morals, ethics and the teaching of God's word. "The chief aim of the writer is to raise the level of character whereas in 1st and 2nd Timothy the main stress was on the character of the taught."³⁰ We do not know if Titus wrote to Paul first in requesting information as to how to care for these believers. However, we do know that Paul writes to Titus and advises him that establishing order and building character in the church is vital for her growth. If Titus properly follows the advice that Paul gives to him, then he has the ability to lead this congregation from its infancy into maturity. "He is dealing with communities in a fairly early stage of Christian life and with less civilization than the Church at Ephesus."³¹ The possibilities are endless for this island to be filled with believers who are on fire for God and who are willing to carry the gospel. In fact, Titus 1:11 tells us that there are "whole families" on the island which means the possibility of converts to following Jesus Christ.³²

This is a special group of believers, and it will take a confident leader to lead them out of the crisis in which they find themselves. Diodorus Siculus tells us that, Cretans believed that they were the original Greeks, having emerged from the earth itself, even claimed the Olympian gods were in fact men and women of

²⁹ Witherington, *Letters and Homilies for Hellenized Christians*, 89

³⁰ Walter Lock, *The Pastoral Epistles*, in *The International Critical Commentary*, vol. 1, ed. S. R. Driver, A. Plummer, and C. A. Briggs (Edinburgh: T&T Clark, 1989), 122.

³¹ Lock, *The Pastoral Epistles*, 122.

³² Titus 1:11, NRSV.

Crete elevated to the status of deities because of the benefactions they did to humankind.³³

This says that these people on this island believed things about themselves that may not have any truth. This speaks to the pride of the people of Crete and how highly they thought of themselves, even if there were the possibility to be proven wrong. These islanders are not only known to be prideful, but they are characterized by Polybius as, “being known for their love of the gain of wealth – in short for being greedy.”³⁴ In essence, this preacher of the gospel will have to engage in the context of prideful people who are impressed by those who have money. These are two things that can definitely pull a church apart and create division which keeps the church from progressing. Titus has a difficult task ahead, but Paul plainly lays out for him what needs to be done so that crisis management will take place.

Paul gives a short greeting to Titus and then he leans into the reason for the writing of this letter. The Apostle begins his commentary to Titus first by calling attention to his deep commitment to the gospel and not to himself. Paul does this by the introduction he chooses to use when talking about who he is in the Lord, and he refers to himself as a slave of God and an apostle of Jesus Christ. Paul connects the secular usage of δοῦλος, “slave,” to the religious usage by designating the “free” Christian as “Christ’s slave” (see 1 Cor. 7:22), and hence uses the term for members of the Christian community (Rom. 6:16; 1 Cor. 7:22; Eph. 6:6) and its leaders including himself.³⁵ This

³³ Witherington, *Letters and Homilies for Hellenized Christians*, 87.

³⁴ Witherington, *Letters and Homilies for Hellenized Christians*, 87.

³⁵ G. W. Knight, *The Pastoral Epistles: New International Greek Commentary* (Grand Rapids, MI: Carlisle, England: W.B. Eerdmans; Paternoster Press, 1992), 282.

introduction carries the thought of obedience beyond Jesus Christ to God, the God of our fathers has chosen him to know His will, and so places him on a level with Moses and the other Old Testament servants.³⁶ He desires for Titus to know that even with all that the Lord has allowed him to do for Him that he does so because he is the property of God.

The reason the apostle has been able to begin the leading of this church and leave a work for Titus to continue is because Paul has placed himself under subjection to the will of God. This is the kind of devotion and commitment it will take from Titus in order to lead a group of people in this sort of context. There will be times where Titus may not want to continue the work because of the heavy task at hand. However, if he is able to become a slave of God and a true servant without wavering, the task certainly is achievable. This is a beautiful greeting, because Paul establishes for Titus the reason for the ministry they have taken up in the name of the Lord. Paul continues by mentioning the faith of God's elect and the knowledge of the truth that is in accordance with godliness.³⁷ This means the faith is professed in Christian worship and leads to piety in conduct, and the church has only one faith, that of God's elect; and for it Paul's gospel is the standard. This means that when one has heard the truth of the gospel, it will cause an individual to follow up what they have heard with the actions displayed. This is the essence of what Paul is trying to have done through his protégé in the person of Titus in efforts to place in order what remains. He has left this preacher on this island to preach and to organize the Lord's people because they have come to the knowledge of the truth of the gospel of Jesus Christ.

³⁶ Lock, *The Pastoral Epistles*, 125.

³⁷ Lock, *The Pastoral Epistles*, 124.

This masterful greeting by Paul to Titus continues with Paul reminding Titus about the hope of eternal life and then finally about how the Lord revealed His word through proclamation. The hope of eternal life and the Lord revealing himself through His word is the reason for the effort to lead and organize His people. The Lord does not need direction or a plan, but He established His plan before the foundation of the world. When we look at the hope for eternal life, it identifies God as the source of the truth, but Titus identifies the object itself as the hope of eternal life. The diverse emphases do not signal a difference in meaning, but these are one in the same in that the hope of eternal life is in God. The greater blessing is that God never lies, and what He has said will happen, and this is why Titus can have full confidence and assurance. Though he is not afraid of doing the dirty work of ministry, Titus does not have to depend on himself; he can rely on the truth of the Word of God.

Finally, as we conclude the examination of this greeting to Titus from Paul, he says that in due time God revealed His word through the proclamation. In essence, at the right time, in the right season, God through His perfect plan revealed His word to humanity. Paul sees himself as part of the divine plan of God in efforts to lead this congregation into proper standing in the eyesight of God. However, as he must continue his other missionary journeys, he sees Titus as the perfect Gentile preacher and organizer to lead this church on the island. This plan was revealed in God's Word through Paul's preaching, and Paul says he is doing this evangelizing under the command of God and sees himself under orders from a commander.³⁸ This is an amazing revelation that has been given to Paul, and it could possibly be the greatest that he will ever understand.

³⁸ Witherington, *Letters and Homilies for Hellenized Christians*, 103.

This Apostle who considers himself to be the least of the apostles, and in fact a slave of God, is entrusted with the precious mystery of God's Word. It is no surprise that here he uses such emphatic speech as he is simply greeting Titus in this letter. Paul is anxious for this man of God to understand the gravity and the weight of the call to lead this people. This could be for the purpose of encouragement because the assignment can become demanding and stressful. Nevertheless, Titus is not Timothy; he is a Gentile Christian who has been with Paul and understands this work will not be easy. He is one who Paul considers to be a co-worker and a loyal child in the faith, which they share.

He [Titus] is never mentioned in the Acts. A gentile by birth, he was perhaps converted by St. Paul on his First Missionary Journey at Iconium (*Acta Pauli et Theclae*, c. 2). He is first mentioned in the Epistles as an accompanying St. Paul on the visit from Antioch to Jerusalem, mentioned in Galatians 2. There his case was apparently taken as a test case of the need of circumcising Gentile converts, and (although the reading and meaning of Galatians 2:3-5 are not quite certain) the demand was almost certainly successfully resisted. Later he becomes St. Paul's delegate to Corinth: he begins there to organize the Collection for the saints (2 Corinthians 8:6-10); he goes later, perhaps taking the severe letter of 2 Corinthians and 7 Corinthians, to deal with the refusal of that church to obey the Apostle: he deals successfully with the difficulty and returns to gladden the Apostle's heart in Macedonia. On another occasion he is sent on a mission to Dalmatia. He is a trustworthy, confidential delegate, walking in the Apostle's steps, walking in the same spirit (2 Corinthians 12:18), his "brother" (2 Corinthians 2:18), his fellow-worker and sharer of his toils (8:23). So here he is a 'genuine son, sharing the same faith (1:4); his life is to be a pattern to younger men(2:7);' but there is less of personal guidance and exhortation to the younger and more timid Timothy.³⁹

Titus has the ability through the common faith he shares with Paul to provide accurate crisis intervention for the believers at Crete. He has the right frame of mind and the theological prowess to overcome the false doctrine, wrong teaching, and the divisions on

³⁹ Lock, *The Pastoral Epistles*, 127.

the island. If order is to be instituted into this congregation, it will come at the hands of Titus through the work of the Holy Spirit and the Lord Jesus Christ.

Paul leaves Titus in Crete to a group of believers that we first meet in the Acts of the Apostles in Acts 2:11 on the day of Pentecost. In this text is a clue that Paul was indeed with Titus, because it says that he “left,” him, and that he trusts him with the rest of the task. This mission is unique because Titus is being asked to set order in a church where you might barely find any elders. Paul has almost handed this man of God a dilemma in expecting him to find seasoned saints within the corridors of a church still in its infancy. More than likely, this is a very young church because elders in a spiritual sense have yet to even grace the island.

There are many indicators about the youthfulness of church on the island of Crete because there is no discussion of the removal of bad elders, and Titus is instructed only to appoint elders where there previously were none, suggesting a young church.⁴⁰ Since this is a young church, Titus will certainly have his hands full in setting in order what remains because the charge in leading the church is no light matter. Nevertheless, Paul has left Titus there for this reason because he is equipped and prepared to be a guiding light for this people. He is there with the expectation of “setting thoroughly, and to see that things are got right under his guidance.”⁴¹ The Apostle Paul is relying upon Titus to gather the Lord’s young believers on this island together and to grow them into a mature body of believers. He is not specific about the setting in order of what remains, but we can

⁴⁰ William D. Mounce, *The Pastoral Epistles*, in Word Biblical Commentary, vol. 46, ed. Bruce Metzger, David A. Hubbard, Glenn W. Barker, Ralph P. Martin, and Lynn Allan Losie (Nashville, TN: Thomas Nelson, Inc, 2000), 386.

⁴¹ Lock, *The Pastoral Epistles*, 128.

conclude it has to do with living that is identical to the teachings of Jesus Christ. Furthermore, with the setting of things in order, Titus is to appoint elders in every town who are blameless, married only once, whose children are believers, not accused of debauchery, and not rebellious. This text teaches that Titus is to appoint people to be at the center of the congregation who will serve as examples of what it looks like to be a believer in the body of Christ. There is at the core of the church in Crete a standard that Paul and Titus are trying to develop which will require leaders who possess character and integrity. These individuals will be appointed in this body of believers as elders and bishops, which are better known as overseers. The solution on Crete is a structural change in church organization with the introduction of elders/overseers.⁴² As a result of this being a young church, the task of finding and appointing elder/overseers will be quite daunting considering the high esteem these positions carry. Where is Titus going to find reliable leaders on an island filled with rebellious people, idle talkers, liars, and those who reject the truth? These individuals reside on Crete; otherwise, Paul would not have expected Titus to carry out this command.

What is not completely clear is whether there was to be one elder per city at first, or the appointing of several for each locale depending on the number of house churches. The phrase ‘elders according to cities’ could be interpreted either way. In any event, it is the apostolic delegate who is doing the ordering here under orders from Paul. The verb appoint is found elsewhere in Paul’s letters only at Romans 5:19(2x). Of the eighteen other New Testament uses, eight are in Luke-Acts, another small sign that we are right on track in thinking that Luke wrote the present text for Paul. What becomes clearer is that the elder seems to be seen as either like the head of the household or like the steward, usually a slave who managed the household for the family. He was the ‘overseer’ of the family’s lands and helped in organizing the household itself as well. This overseer had as a duty to assign the tasks and distribute the workload among the various servants working in the household. It is interesting that all the other uses of this term are in

⁴² Benjamin Fiore, *The Pastoral Epistles*, in The Sacra Pagina Series, vol. 12, ed. Daniel J. Harrington (Collegeville, MN: Liturgical Press, 1991), 197.

Luke-Acts except in Romans 16:23 and one in 1 Peter 4:10. Of importance is the role that elders played in the synagogue, which may have provided something of a template for how Paul views elders. Elders were of course both well-known and respected in the Jewish community as the leaders of the community itself, and later when there came to be synagogues, leaders within the synagogue. They were the guardians of the ethic of the community, and they were held responsible for maintaining good moral order and exercising good moral judgment.⁴³

These offices are being instituted in this church because Paul sees a need for order and decorum to be established in Crete. Therefore, he will need to put in charge people who represent a church that is living above the chaos and reproach that is within the city. As elders and overseers, they are to be persons of high standing who are not accused of debauchery or noted as individuals who over-indulge in corrupt and wicked lifestyles. Rather, the leaders of this church need to be blameless, married once and even the children are expected to be believers. This is the benchmark that has been set for people who will help Titus in leading God's people as an elder in the Lord's church. Many would believe this to be demanding, but a moral code is necessary for those who lead the flock of God. An individual who does not live the wicked lifestyle of a sinner must be one of the first requirements in an environment of lies and deceitfulness. Furthermore, this text speaks of the office of the bishop, and the two terms can be looked at interchangeably. Yet, bishop ventures to go into a deeper direction in that, "this elder oversees God's household and so must be able to oversee his own as well without what we would call moral blind spots."⁴⁴ In order to do this in the desired fashion of Paul, there are parameter that have been set for the one who holds this position. The first of

⁴³ Witherington, *Letters and Homilies for Hellenized Christians*, 108.

⁴⁴ Witherington, *Letters and Homilies for Hellenized Christians*, 111.

these requirements is for the bishop to be God's steward where he will be required to manage well people that do not belong to him.

One given oversight was expected to be sensible, self-restrained, the master of one's own passions; and dignified, unruffled, living a well-ordered and disciplined life (I 3:2; Titus 1:8). The overseer is viewed as God's steward (trustee or manager). One given oversight must be hospitable (I 3:2; Titus 1:8), easily befriending strangers (cf. I 5:10; Romans 12:13; 1 Peter 4:9; Aristides, *Apology*, 15), providing if possible a home for the homeless, caring for the passerby, 'open-handed to strangers, and ready to entertain them according to his ability' (Henry, p. 815). During the times of persecution, it was necessary that the houses of bishops should be a retreat for exiles (Calvin, p. 79; cf. Rom. 12:13).⁴⁵

How can this leader perform this task of handling a large group of people and he cannot manage well the affairs of his household? If the bishop/elder is to manage the affairs of God well, Paul has established first the vices and behaviors the leader must not exemplify. The list continues with the leader not being one who is arrogant, quick-tempered, addicted to wine, violent, or greedy. This impression of a rough population will only be deepened as we progress through the letter.⁴⁶ In essence, Paul is trying to get Titus and the Cretans to understand that character and the ability to manage one's attitude matters in setting the order of the Lord's church. If the majority of the leadership in the church possesses questionable character where individuals are violent, quick-tempered, and selfish, there will not be much progress.

If the islanders of Crete are to have a church rooted in the Word of God, there must be leaders that possess Christian character. The bishops and the elders in this congregation must not only rise above those who cause confusion in this church, but they must have a higher standard than those congregants who have a moral compass. The

⁴⁵ Thomas Oden, *First and Second Timothy and Titus*, in *Interpretation*, ed. James Luther Mays and Paul J. Achtemier (Louisville, KY: John Knox Press 1973), 142.

⁴⁶ Witherington, *Letters and Homilies for Hellenized Christians*, 112.

Pauline paraenetic intervention on the Cretan scene is for the reformation of an existing body of believers, not for the conversion and formation of a new church from the pagans.⁴⁷ This body of believers has already been in formation under the leadership of the Apostle Paul, but there is still a work that is to be done. What Paul has chosen as a corrective model for what this church requires is to institute elders and bishops but has for some reason left out the deacon. Why the Apostle has chosen to proceed into this direction we do not know, but he has outlined the exact qualifications for the positions needing to be filled. We have dealt with what a prospective elder looks like in the eyes of Paul, and for the bishop, the calling is only a step higher. According to J. R. Briggs and Bob Hyatt, “The elder is to be above reproach. This qualification is not only listed first in Timothy and Titus, but it is also mentioned two times in the Titus passage.”⁴⁸ Paul is actually here trying to exercise some preventative measures and care as he outlines the qualities necessary for any Cretans to hold this position. Apparently, there had been a time (not necessarily in Crete alone if this is a later insertion) for the office to have attracted a domineering and selfish class of men who used it for their greed and who practiced vices which were widespread, though also very common among the Cretans.⁴⁹

For this reason, Paul tells Titus what he should expect to find in leaders to guide this congregation out of their current crisis and into exemplifying an institution of Christ. There are two very important qualities that the bishop/elder ought to possess, and that is

⁴⁷ Witherington, *Letters and Homilies for Hellenized Christians*, 112.

⁴⁸ J. R. Briggs and Bob Hyatt, *Eldership and the Mission of God: Equipping Teams for Faithful Church Leadership*, InterVarsity Press, 2015. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=2010696>.

⁴⁹ Robert Falconer, *The Pastoral Epistles: Introduction, Translation and Notes*, vol. 1 (London: Oxford University Press, 1937), 103.

the ability to be hospitable and to be one who is holding fast to the trustworthy message of the gospel. The most critical issue out of the two would have to be the distortion of the message of the cross in this community. However, the need for character and behavior that exhibits that one is a Christian is also most needful. For a person who was a householder or steward, being given to hospitality was necessary at that time.⁵⁰

There is a perfect picture of the need for hospitality in Titus 3:12-15, which gave believers an immediate opportunity to demonstrate their faith.

Part of this has to do with providing a rest stop with food and sleeping accommodations for traveling missionaries (1 Timothy 5:10). The inns of the Greco-Roman world were notoriously unhealthy and dangerous places to stay, especially if one was not prepared to blend in with the prevailing ribald behavior that went on in such places. Hospitality thus became a crucial means of helping the Word to spread and be able to travel through regions in the Roman Empire without damage or loss of the messengers or to the message. Here in Titus, however, it would appear that Paul also has in mind the hospitality offered to fellow Christians who met in the elder's or congregational patron's house. The practice of hospitality gave Christians an opportunity to be welcoming to non-Christians and so show themselves not to be 'enemies of society' or haters of all things Greco-Roman.⁵¹

The elder/bishop must not only be hospitable, but he must be one that holds fast to the trustworthy message of Jesus Christ. This means that he must not waver away or become wearied in sticking to the correct teaching and in the application for life in the context of Crete. The character of the teachers and their actions are essential to their effectiveness as teachers in Greco-Roman education.⁵² In essence, the teaching of Titus and the leaders on the island of Crete will be most effective when it is lived out in their daily lives. Those individuals who ascribe to the office of bishop or elder must not only

⁵⁰ Falconer, *The Pastoral Epistles*, 103.

⁵¹ Witherington, *Letters and Homilies for Hellenized Christians*, 115.

⁵² Fiore, *The Pastoral Epistles*, 198.

live the teaching but must be sound in teaching and preaching the trustworthy message. Paul understood himself as one who was entrusted with the stewardship of sound teaching; hence, he sought to appoint others who would hold fast to the same teaching and preserve and transmit it intergenerationally.⁵³ The overseeing elder above all must be able to give instruction in sound doctrine, as distinguished from myths and genealogies that fail to engender godly living.⁵⁴

Word Study

In this epistle there are certain words and phrases that stand out. Numbered among these are “apostle,” “slave,” “to amend,” “godliness,” and several others. Here are a few things to take note of in consideration of Paul leaving Titus to do ministry on the island of Crete. Paul identifies himself as a “servant of God” and an “apostle” of Jesus Christ. “Servant” (*doulos*) is literally a “slave” (cf. Rom 1:1, Phil 1:1). This is an image he frequently uses when speaking of his ministry.⁵⁵

This imagery would speak volumes in a world where more than ninety percent of the population in some urban centers were slaves who served only one master to whom was owed absolute loyalty and complete obedience.⁵⁶

An “apostle” is one sent on a mission with a message with the authority to act on behalf of the sender, and Paul presents himself as one whom Jesus Christ has sent.⁵⁷

⁵³ Oden, *First and Second Timothy and Titus*, 143.

⁵⁴ Oden, *First and Second Timothy and Titus*, 143.

⁵⁵ Hulitt Gloer, *1 & 2 Timothy-Titus*, in Smyth & Helwys Bible Commentary, ed. Leslie Andres, Rachel Stancil, and Kelley F. Land (Macon, GA: Smyth & Helwys Publishing, Inc., 2010), <https://ref.ly/shc75ti1/82766?length=1400>.

⁵⁶ Gloer, *1 & 2 Timothy-Titus*.

⁵⁷ Gloer, *1 & 2 Timothy-Titus*.

According to the *Anchor Bible Commentary*, Paul says, “the reason I let you remain on Crete was to set right the remaining matters.”⁵⁸ In verse five, the purpose of thus leaving Titus was that he might “set right” (*epidiorthoo*); this is the only occurrence of this word in early Christian literature, but its meaning is clear enough. What remains or is “lacking/falls short” (as in 3:13).⁵⁹ The phrase “That thou shouldest set in order” literally means “The things that remain.” This could also mean “the things left undone or the things that survive.”⁶⁰ This is not to be taken to imply that Paul’s mission was defective, but simply that when Paul left, there were still things to be done as he himself had indicated.⁶¹ There are defects in the community on the island of Crete and the remedy that Paul gives to Titus is to ordain elders. Clearly in view are men similar to those referred to in 1 Timothy 5:17-22, presumably, the thought is that among the ranks of the *prebyteroi* (“elders”).⁶² Although the language is different (“appoint”), the thought is no doubt the same as in 1 Timothy 5:22: “laying on of hands”.⁶³ The synonymous use of “elders” (*presbyterous*, v. 5) and “overseer” (*episkopon*, v. 7) indicates that these two terms refer to the same office (cf. Acts 20:28; 1 Timothy 3:2), as Jerome (Epist. 146.1)

⁵⁸ Jerome Quinn, “The Letter to Titus, A New Translation with Notes and Commentary, and An Introduction to Titus, 1 and 2 Timothy, The Pastoral Epistles” in *The Anchor Bible* (New York, NY: Bantam Doubleday Dell Publishing Group, Inc., 1990), 83.

⁵⁹ Leander Keck, “Titus,” in *The New Interpreter’s Bible Commentary*, Vol. 10, ed. Thomas G. Long, Bruce C. Burch, Katheryn Pfisterer Darr, William L. Lane, Gail R. O’Day, David L. Petersen, John J. Collins, James Earl Massey, and Marion L. Soards (Nashville, TN: Abingdon Press, 2015), 446.

⁶⁰ A. T. Robertson, *Word Pictures in the New Testament*, ed. James A. Swanson (Nashville, TN: Holman Bible Publishers, 2000), <https://a.co/gmrpm49>.

⁶¹ Keck, “Titus,” 446.

⁶² Keck, “Titus,” 446.

⁶³ Keck, “Titus,” 446.

recognized: “the . . . passage . . . clearly proves a bishop and a presbyter to be the same.”⁶⁴ Titus says that the elder/overseer must be blameless, but the *Anchor Bible* translates that word as unimpeachable (every one of them ought to be unimpeachable).⁶⁵ The primary and indispensable qualification for the new Pauline presbyters is a tangibly and recognizably good life.⁶⁶ Indeed, a bishop has to be unimpeachable (God’s steward, so to speak).⁶⁷ Another requirement is laid down, and the requirement takes us to the areas of teaching the congregation and engaging the opposing teachers.⁶⁸ In this context, it expresses the idea of unwavering adherence to “the trustworthy message” (pistos logos) just as the prophet it stressed “clinging to” the law (Jeremiah 2:8), the covenant (Isaiah 56:2, 4, 6) and to God himself (Isaiah 57:13).⁶⁹

⁶⁴ Robert Thomas and Andreas Kostenberger, *1 and 2 Thessalonians, 1 and 2 Timothy, Titus*, in *The Expositor’s Bible Commentary*, ed. Tremper Longman, III and David Garland (Grand Rapids, MI: Zondervan, 2006), <https://a.co/h07QO1>.

⁶⁵ Quinn, *The Letter to Titus*, 84.

⁶⁶ Quinn, *The Letter to Titus*, 84.

⁶⁷ Quinn, *The Letter to Titus*, 88.

⁶⁸ Philip Towner, *The Letters to Timothy and Titus*, in *The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), <https://a.co/0U66UYC>.

⁶⁹ Towner, *The Letters to Timothy and Titus*.

Key Themes

Leadership, Discipleship, Correction and Training

What is certain is that Paul left Titus in Crete with a lot of unfinished business, which is probably how we would best translate the words *ta leiponta*.⁷⁰ The most important aspect of this was the need to appoint elders “in every city” (*kata polin*), which we know that he had done at the end of his first missionary journey in Galatia and which was probably his standard practice.⁷¹ This is the format that Paul established for Titus to use in order to establish leadership, discipleship, correction and proper training in the church. Titus is on the island of Crete to establish elders and presbyters in order for things that remain to be set right.

On the presbyters, the phrase *kaithistanai presbyterous* occurs only here in biblical Greek; then 1 Clement 54.2 writes of ‘Christ’s flock’ with its established presbyters (*meta ton kathestamenon prebyteron*), also uses the word regularly of installing bishops and deacons.⁷²

The directive was to establish presbyters in every city as I myself commanded you.⁷³ The Pauline role of Titus is specified without prejudice to the part that Cretan believers would play in presenting the candidates for the prebyteral work and testifying to the qualifications that are listed through v. 9.⁷⁴ In verse 7, *episkopos* “overseer” is used

⁷⁰ Bray, *The Pastoral Epistles*.

⁷¹ Bray, *The Pastoral Epistles*.

⁷² Quinn, *The Letter to Titus*, 78.

⁷³ Quinn, *The Letter to Titus*, 84.

⁷⁴ Quinn, *The Letter to Titus*, 84.

suggesting that overseers and elders are identical.⁷⁵ The overseer/elder is to be “blameless” (the same word as in verse 6) for a specific reason. He acts as God’s steward, *oikonomos*; *niv*, “entrusted with God’s work.”⁷⁶ If one is to be a leader in Crete, Paul says he must be “faithful to his wife” (lit. “husband of one wife”) describes fidelity within marriage and does not specifically delve into matters of polygamy or remarriage.⁷⁷ D. A. Carson has something to say as it relates to leadership, discipleship, correction and preaching.”⁷⁸

As important and central as is the ministry of the Word of God, the thoughtful pastor/elder/overseer will devote time and energy to casting vision, figuring out the steps for getting there, building the teams and structures needed for discharging ministry and training others, building others up, thinking through the various ways in which the gospel can be taught at multiple levels to multiple groups within the church, how to extend faithful evangelism and church planting, how to engage the surrounding world as faithful believers and much more.⁷⁹

All four of these key themes are highly important and are necessary for the setting in order of the Cretans. Therefore, Merkle states that, “all of the moral qualifications should be viewed as non-negotiable.”⁸⁰ It is always ideal and preferable to appoint a leader who is above reproach, sober minded, self-controlled, respectable, hospitable, gentle, and who

⁷⁵ Walter Liefeld, *1 & 2 Timothy, Titus*, in *The NIV Application Commentary*, ed. Terry Much, Eugene Peterson, Marianne Meye Thompson, Scot McKnight, and Klyne Snodgrass (Grand Rapids, MI: Zondervan, 1999), 313.

⁷⁶ Liefeld, *1 & 2 Timothy, Titus*, 313.

⁷⁷ Towner, *The Letters to Timothy and Titus*.

⁷⁸ Donald A. Carson, 2015, “Some Reflections on Pastoral Leadership,” *Themelios* 40 (2): 195–97. https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLAiGFE 16 0718000644&site=ehost-live_

⁷⁹ Carson, “Some Reflections on Pastoral Leadership.”

⁸⁰ Benjamin L. Merkle “Are the Qualifications for Elders or Overseers Negotiable?,” *Bibliotheca Sacra* 171, no. 682 (April 2014): 172–88. https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001979563&site=ehost-live_

has a good reputation with outsiders.⁸¹ These qualifications are important because you cannot teach others effectively if you cannot conduct yourself in this manner. If what is central to the gospel is to make more disciples, then the leader him or herself must be disciplined, and properly trained as well. That is why according to Merkle, “the only duty that is mentioned is the ability to teach should be viewed as non-negotiable.”⁸² Teaching is one of the primary ways an elder or overseer shepherds the flock; the teaching ministry is essential.⁸³

Conclusion

As a result of all that we have considered in this text, it seems that Paul has dealt Titus a bad hand in the congregation he is selected to oversee. In light of all of the challenges, it does not seem that any minister of the gospel would be the first to step forward to handle this assignment. Yet, in the eyes of Paul, he has found the right man that will not succumb to the pressures around him. He will also need to use spiritual wisdom and insight as he has been left to set things in order by selecting leaders of high Christian morals. This task looks as if it is a set up for failure in asking this gentile believer to set in order a hostile climate and culture. He is going right into the fire where there are rebellious people, idle talkers, and the circumcised group of believers causing confusion in whole households. At this time, believers assembled themselves in house churches, so this kind of behavior could be devastating for many believers. The Cretan

⁸¹ Merkle, “Are the Qualifications for Elders or Overseers Negotiable?”

⁸² Merkle, “Are the Qualifications for Elders or Overseers Negotiable?”

⁸³ Merkle “Are the Qualifications for Elders or Overseers Negotiable?”

poet Epimenides (ca.600 B. C.) describes all Cretans as liars, evil brutes, and lazy gluttons” quoted both in Titus 1:12 and Acts 17:28).⁸⁴ Evidently after several generations of living in the turbulence of Cretan culture, these characteristics became manifest in the Cretan Jews as well (Titus 3:1).⁸⁵ Furthermore, Paul says in Titus 1:16 that “the very people who claim to know God deny him by their actions.”⁸⁶

In the midst of all of the chaos and pandemonium in the church, Titus has to look among the crowd and select individuals who are fit to lead God’s people. This has to be done because the model for ministry that Paul has chosen demands this action to take place. The fact of the matter is that ministry cannot actually move forward and make real progression without a group of leaders who are on one accord. There is not one individual who is strong enough to serve, teach, manage God’s household, and give sound instruction to entire assembly of believers by him or herself. The reality is that it takes the entire body of believers, and in particular, leaders who have completely given themselves to the task of ministry.

There are many believers who might look at the island of Crete and say that this church might as well shut their doors. In fact, some might believe Crete to be synonymous with Thom Rainer’s book *Autopsy of a Deceased Church*. Nevertheless, Paul did not give up on these believers and he sent them some help in the person of a relentless preacher who is not swayed even by a majority. Titus has the tenacity that

⁸⁴ Jerry A. Pattengale, “Crete,” *The Anchor Bible Dictionary*, Vol. 1, ed. David Noel Freedman, Gary A. Herion, David F. Graf, John David Pleins, and Astrid B. Beck (New York, NY Bantam Doubleday Dell Publishing Group Inc.), 1206.

⁸⁵ Pattengale, “Crete,” 1206.

⁸⁶ Titus 1:16, NRSV.

many modern-day preachers can learn from in that there is no ministry situation that is too hard for God. The Lord specializes in taking the most insignificant situation and turning it into a divine masterpiece for his glory. The idea here in this text is for Titus to successfully take these individuals, for better or worse, known as vicious brutes and lazy gluttons and turn them into kingdom disciples. Furthermore, he has to take what he has been given on this island and bring them to a place of organized ministry. The layout of the plan has been given to him, yet it is the implementation which is going to be a process. The fact of the matter is that managing the affairs of the church is not a sprint, but it is more like a marathon. This undertaking called kingdom business is not for the faint of heart or the weak, but it takes Christian soldiers to handle this sort of mantle.

CHAPTER THREE

HISTORICAL FOUNDATIONS

The Benedictine Way: A Spiritual Guide for the Local Church

There are many individuals in the world that have had a deep impact on the lives of others, but very few are talked about for years or centuries after he or she has died. Especially for those people who identify with Christianity or another religion, they tend to fade into the past along with their works, sermons, and writings. However, at some point and time there is one whose name rests on the human tongue because of the reverence for the work that has been done. One of these individuals is Saint Benedict of Nursia, who is the Father of the Benedictine Order and Monasticism in the West. He established in the world an order and a way of living that has lived on though he no longer remains in the earth. He is a man of greatness and one who lived a life of discipline and helped so many others by following the way that he established for himself.

He is revered for his holiness of life, silence, penitence, wisdom, and for his many miracles, along with his dramatic fight with demonic forces.¹ This man of God, though born in Nursia, was sent in his adolescence to Rome for his classical education. However,

¹ Wyatt North, *The Life and Prayers of Saint Benedict* (Columbia, SC: Wyatt North Publishing, 2018), 7.

the young St. Benedict was scandalized by the lax morality and wild partying of his fellow students and left to find peace as a hermit, stopping first at Enfide and then settling in a cave among the hills of Subiaco.² Saint Benedict is known as a person that was not afraid to confront himself so that he might live a lifestyle that represented the God that he served. There is not much historical data about this saint; however, what stands out about this man after 1,500 years is his essence.

We can see from the words of the *Rule* that Benedict must have been a man of experience, one who knew the weaknesses and strengths of human beings from his own observation, who was at one with himself, balanced, able to lead others, to heal the sick and the weak, to bestow on them courage and hope, a man at peace within himself an atmosphere of peace. And he must have been a man filled with faith, for in a world collapsing in on itself he was able to undertake, confidently and without complaining about the terrible times in which he lived, to build up a community of monks.³

Key Themes of Benedict

As we look at the life of Benedict, he is clearly an example for churches to pattern and model after because of the principles, stability, order of life and rule that he offers. There are some very key themes that he talks about which brought about great success in the monasteries and the monks lives that he greatly impacted. Therefore, we will endeavor to look at the life of Benedict to see what we can gain for the church of today. Saint Benedict offers much to glean from in such things as his message, living in the presence of God, prayer and work, and the gift of discernment. Other marks of the Benedictine “way” include peace, stability and order, his understanding of community,

² North, *The Life and Prayers of Saint Benedict*, 8.

³ Anselm Grunn, *Benedict of Nursia His Message for Today* (Collegeville, MN: Liturgical Press, 2006), 11-12.

humility, mercy, and leadership. There is much to say about this venerable saint of God, but what is really evident in his life is that he lived what he preached. As Saint Francis of Assisi said, “preach the gospel at all times and if necessary, use words.”⁴ If there is any leader in the community of servants for the Lord Jesus Christ that exemplifies this example, it is certainly Benedict. Therefore, the church can benefit from him not only because of what he has said through his teachings, but through what he displayed in his spiritual walk with God.

The Life and Times in Which Benedict Lived

The church of this modern era must get to a place where the spirituality of the church does not misrepresent God because Bible preaching is not what is on display. In an effort to give the church a helpful model of spirituality, we will look at what Saint Benedict offers to the life and times in which he lived. The Benedictine ways reveal a life of spirituality, not to place chains on the church or any other faith, but to serve as an example of discipline, mercy, and stability. *The Rule of Saint Benedict* and *The Life of Benedict* by Gregory the Great, bring to the forefront a life well lived because of the healthy balance by the saint. Through these helpful tools provided he speaks, even 1,500 years after he has closed his eyes to enter into the pavilion of the Most-High God.

Benedict does not preach himself in his personal originality; in his Rule he points a way, one that thousands of female and male monastics have followed through the centuries and found helpful. The Rule has never been understood purely a way for religious to live. In the Middle Ages it was, rather, used as a textbook for the education of the sons of nobility and as a ‘mirror for princes,’ a handbook for wise rule. Apparently it gives voice to experiences that are fruitful for the

⁴ This is a popular quotation that is attributed to St. Francis of Assisi. His biographers have not been able to pinpoint the exact speech or writing where this comes from even though it has entered into popular usage.

education and leadership of human beings. But we can only understand the spirit of the Rule rightly today if we see it not as a rulebook or set of laws intended to regulate everything precisely, but as the concretization of our faith in daily life. It is not a question of following the rule literally, but of understanding the spirit it breathes, so that in this spirit we can take charge of our lives today. The story of Benedict's influence encourages us to ask what Benedict would like to say to us now, what his message is for today – not simply for monastics, but for all who are in search for God.⁵

This model of Western Monasticism is something that is certainly needed in the church of today, whether the churches identify as Protestant or of the Catholic faith. Any church in this age that is standing in representation of Jesus Christ can take note of the Benedictine way, and she will benefit from his teachings. This theological model is not to reshape the church, but it should certainly enhance the people whether they serve as a regular attendee in congregational worship or participates in leadership. Furthermore, his work is helpful to the church because all churches in some form or fashion deal with conflict. Benedict deals with conflict in the community in his works and efforts to have harmony in monastic societies he is leading. This is not to say that his way is the only way or that it is perfect, but it certainly serves as a standard for the church to consider. Saint Benedict exemplifies and expounds on characteristics that are needed the most that can unsuspectingly be lacking or sometimes nonexistent in the church. These are mannerisms, which ought to be expected in the kingdom such as stability, prayer and work, and discernment. Unfortunately, there are some congregations where the leadership does not possess these qualities and it hinders the church's growth. The reality is that there is no perfect church, and in some ways, one or more of these needed qualities from

⁵ Grunn, *Benedict of Nursia His Message for Today*, 16.

Benedict is needed in the house of God. Anyone who loves Jesus Christ should desire more than anything to live in his presence and to do so in an authentic fashion.

Benedict shares with us that in order to be able to live in the presence of God, you must deal with your vices and turn to a life of discipline with humility. This life in Christ that the Saint shares can be a daunting task to undertake, but it is a balanced way of life. It is the kind of life that causes the church and leaders in the church to the question that Zachary Grant posed: “Is this where Jesus lives.”⁶ The believer in Jesus Christ should want the answer to that question to be a resounding “yes.” Therefore, it would behoove believers in the body of Christ and individual congregations not to reconstruct another monastic community but to build off of what Benedict has established. His community was a vibrant community that found peace, mercy, stability, understanding, gentleness and obedience. The Benedictine way is not the only way, but it is a way that is saturated in the scriptures and mirrors the teachings of Jesus.

What we are looking at is an in-depth look at the Benedictine way and how it can have an indelible impact in the church community as it did for the Monasticism at the time of Saint Benedict. You will notice in the life of Benedict that he had a hunger and a thirst for living in the very presence of God. His life is a testament to any particular person or church that desires to have the presence of God that one must be willing to live a disciplined and virtuous life. Benedict was not willing to allow anything to impede his progress to live for God even if it meant abandoning a particular life to live as a hermit in a monastery. Furthermore, what one should love about the life of Saint Benedict is that he

⁶ Zachary Grant, *Paths to Renewal: The Spiritualities of Six Religious Founders* (New York, NY: Alba House, 1998), 131.

was not so heavenly minded that he was of no earthly good. Rather, he was very inviting and welcoming to those who may not have been like him to be a part of his spiritually adept community.

In the sixth century, Benedict of Nursia fashioned a Rule for monastic life that drew upon the traditions of the desert ascetics and the ensuing development of the communal Christian life. Benedict's vision of monastic community was solidly cenobitic: progress in the spiritual life was made possible by a life of obedience and stability under a Rule and an abbot. His monastic Rule was for 'beginners' (RB 73.8), and although having within it 'a little strictness' (RB Pol 47) it was not intended to be 'harsh' or 'burdensome' (RB Prol 46). Community was to be bound together by ties of mutual charity and support a fraternal communion in love characterized by hospitality, respect, and good zeal. It was a community whose heart was grounded in mercy.⁷

Saint Benedict offers a gift to believers who endeavor to follow Jesus which places one on a balanced path. This path is inclusive of a life of obedience and total commitment to living by the scriptures apart from the immediate temptation of the world. However, though Benedict places his teaching before men and women, it is also a standard to which he holds himself. This is evident even in his early life as a boy where he desired for nothing evil to impact his life. In fact, when Benedict saw that some of his classmates were plunging into vice, he withdrew his foot that he had placed on the threshold of the world.⁸ He left the place where he was receiving the liberal education to pursue a life in a monastic habit. Benedict desired no part of the evil world and earnestly desired to lead a holy life that was consecrated unto the Lord. The works that are produced about his life testify about his commitment to God and the disciplines of his daily life.

⁷ Joanna Burley, "The Heart of the Community: Mercy in the Rule of Benedict," *American Benedictine Review* 68, no. 3 (September 2017): 233–50, <http://search.ebscohost.com.srv-proxy2.library.tamu.edu/login.aspx?direct=true&db=a9h&AN=125040366&site=ehost-live>.

⁸ Terrence G. Kardong, *The Life of Saint Benedict by Gregory the Great* (Collegeville, MN: Liturgical Press, 2009), 1.

Disciplines of the Benedictine Order

The first of these disciplines that gives light to the life and work of St. Benedict is his commitment to a life of prayer.

St. Benedict called the monks together and admonished them that they must give to the needy when called on – and especially when ordered by their superior – and trust God with the rest. Then they knelt down to pray. While they prayed, a large empty jug in the room that used to be filled with oil slowly began to be filled with oil again. As St. Benedict and his monks prayed, the oil kept rising until it spilled over the top of the jug and onto the floor. At that, St. Benedict realized it was time to stop praying and the oil stopped rising.⁹

Prayer is the tool that Benedict uses to understand and communicate with God in order to know which direction to take with his life. He thoroughly believed in the goodness and fruitful life that prayer produces, and he expounds greatly on this idea. Spending quality time with the Lord in a desire to hear from Him is no light thing for Benedict because he realizes that it produces incalculable results for those who seek His face.

In the first place, beg of Him by most earnest prayer, that He perfect whatever good thou dost begin, in order that He who hath been pleased to count us in the number of His children, need ever be grieved at our deeds. For we ought at all times so to serve Him with the good things which He has given us, that He may not, like an angry father, disinherit his children, nor like a dread lord, enraged at our evil deeds hand us over to everlasting punishment as most wicked servants, who would not follow Him to glory. Girded with a faith, and the performance of good works, let us follow in Christ's path by the guidance of the Gospel; then we shall deserve to see Him who has called us into His kingdom. If we wish to attain a dwelling place in his kingdom, we shall not reach it unless we hasten there by our good deeds. Just as there exists an evil fervor, a bitter spirit, which divides us from God and leads us to hell, so there is a good fervor, which sets us apart and leads us from evil inclinations and leads us toward God and eternal life.¹⁰

The prayers and the teaching of prayer by Saint Benedict are a guide for the local church of today, and it is preparation for all souls who seek the Lord. According to Roberta

⁹ North, *The Life and Prayers of Saint Benedict*, 38-39.

¹⁰ North, *The Life and Prayers of Saint Benedict*, 57.

Werner, “Benedictine prayer is Bible centered.”¹¹ The word, for Benedict, meant preeminently Christ, the divine Word speaking through the Bible and met in other people.¹² The teachings about him show that when he prayed, miracles took place, and it placed him on the correct path with God in his faith journey. There is no correct way to seek the Lord unless one does so through the vehicle of prayer. According to Christine Fletcher, “When we pray, we experience God’s love for us as a unique people.”¹³ It is the correct way for the church to seek the Lord concerning any matters for the continued building of the kingdom of God. Benedict invites us to join Christ as our guide to prayer and humility, both of which are essential and interacting features of monastic life.¹⁴ However, prayer is not only critical for those in monasticism, it is also very critical for the harmony and cohesiveness in the modern church. There is simply no other substitute for the local church to know the heart of God other than to be united in prayer.

Benedict mentions a great deal on matters concerning prayer, but one discipline that is highly imperative for the church is that of humility. In antiquity the Latin word *humilitas* was used to designate the lowest class of the population, that is, those who were at the bottom.¹⁵ What is key in the revered monk’s expounding on humility and other key

¹¹ Roberta Werner, *Reaching for God: The Benedictine Oblate Way of Life*. (Collegeville, MN: Liturgical Press, 2013), ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=4546209>.

¹² Roberta Werner, *Reaching for God: The Benedictine Oblate Way of Life*.

¹³ Christine M. Fletcher, *Saint Benedict for Boomers: Wisdom for the Next Stage of Life* (Collegeville, MN: Liturgical Press, 2017), <https://jhu.edu/book/56092>.

¹⁴ Manuela Scheiba, “Learning to Pray: A Journey through Benedict’s Chapter on Humility,” *American Benedictine Review* 64, no. 2 (June 2013): 118–37, <http://search.ebscohost.com.srv-proxy1.library.tamu.edu/login.aspx?direct=true&db=a9h&AN=88132168&site=ehost-live>.

¹⁵ Aquinata Böckmann, *From the Tools of Good Works to the Heart of Humility: A Commentary on Chapters 4-7 of Benedict’s Rule*, Marianne Burkhard, trans (Collegeville, MN: Liturgical Press, 2017), <https://muse.jhu.edu/book62803>

themes is that he uses scripture as his foundation. In the Rule of Benedict he says, “Brothers, divine Scripture calls to us saying, Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted (Luke 14:11, 18:14).”¹⁶ Jesus calls out to his disciples: “learn from me for I am meek and humble of heart.” This is a text that was very important for Benedict as well as for his sources.¹⁷ The Rule of Benedict is also seen in wisdom literature: “Care of the sick must rank above and before all else, so that they may truly be served as Christ, for he said: I was sick and you visited me (Matt 25:36), and, What you did for one of these least ones you did for me (Matt 25:40) (RB 36.1-2).”¹⁸

The idea that Benedict has in mind is for those in the monastic society to disengage from self-aggrandizement, and into a life of seeking the best for others. Jesus Christ himself was not about seeking the best for himself, but he came to earth to lay his life down for the church. Therefore, the church that seeks to be like Jesus should take note of what Benedict has to say on the matter of humility. There are three steps that help us to see what Benedict says in the *Rule* which are found in his second, third and fourth steps on “humility.”

The second step of humility is that a man loves not his own will nor takes pleasure in the satisfaction of his desires; rather he shall imitate by his actions that saying of the Lord: I have not come to do my own will, but the will of him who sent me (John 6:38). Similarly, we read, ‘Consent merits punishment; constraint wins a crown.’ The third step in humility is that a man submits to his superior in all obedience for the love of God, imitating the Lord of whom the Apostle says: *He became obedient even to death* (Phil 2:8). The fourth step in humility is that in

¹⁶ Greg Holzherr, *The Rule of Benedict* (Collegeville, MN: Liturgical Press, 1981), 138.

¹⁷ Böckmann, *From the Tools of Good Works to the Heart of Humility*.

¹⁸ Irene Nowell, *Wisdom: The Good Life: Wisdom Literature and the Rule of Benedict* (Collegeville, MN: Liturgical Press, 2017), <https://muse.jhu.edu/book/56083>.

this obedience under difficult, unfavorable or even unjust conditions, his heart quietly embraces suffering and endures it without weakening or escape.¹⁹

This is the sort of commitment that is necessary for the local congregation of today if she is to thrive as a congregation of the Lord. Benedict endeavors to teach us that it is imperative that believers take on an attitude of one who is willing to deny self, take up his cross and follow Jesus. However, it is a natural human inclination to look out for oneself and to seek as many accolades and pursue as many personal goals as possible. Saint Benedict realizes the temptation for individuals to look out for self but insists on a model of humility that will bring positive results in the local church.

Galbraith states:

To the early Christian church, humility was an important personal virtue, for leader and follower alike. Humility was grounded in the basic tenets of Christianity but, according to Benedict, was also a key component of sustainable organizational life. Humility was so important to Benedict that he devoted a full chapter (chapter 7) in the Rule on the topic.²⁰

Humility is the road that leads to being formed in the image of God, and for Benedict the ultimate response to a righteous and loving God.²¹ When you begin to talk about humility, the church should be front and center in representation. Nevertheless, this is not always the case, particularly when you consider the Benedictine approach to this subject matter. Many persons in the church simply do not have the mentality of not seeking his or her own will, but the will of and benefit of others. Instead, many people in the local

¹⁹ Holzherr, *The Rule of Benedict*, 140.

²⁰ Craig S. Galbraith and Oliver Galbraith, *The Benedictine Rule of Leadership* (Avon, MA: Adams Media, An F+W Publications Company, 2004), 116.

²¹ Corné J. Bekker, "Leading with the Head Bowed Down: Lessons in Leadership Humility from the Rule of St. Benedict of Nursia," *Inner Resources for Leaders* 1, no. 3 (2009): 1-3. https://scholar.google.com/scholar?hl=en&as_sdt=0%2C44&q=Leading+with+the+head+bowed+down&oq=

church have the attitude of praying for self first or perpetuating a lifestyle of blessings while their neighbor is in lack. This mind-set is not godly, and it leaves much to be desired in comparison to the Benedictine way for Western monasticism. Another thing that Benedict addresses which the church can benefit from is found in step six on humility.

Step six (and the following step seven) are located at the center of Benedict's long chapter on humility. Both steps remind us to give up any exaggerated attention to our spiritual progress to the positive effects of our good deeds or to our good behavior in general. We are rather called to quit comparing ourselves with others. Pointing to sacred scripture, the climax of the sixth step, Benedict suggests, is regarding ourselves rather as 'poor worthless workmen' in whatever task we are given. The self-assessment mentioned here can be easily misleading. Benedict is not calling us to renounce self-esteem. Neither is he suggesting an inferiority complex. He rather speaks about an experience of our own inadequacy in various situations in our lives. The sixth step of humility is an important landmark in our journey as it is rooted in the piety of the *anawim*, the poor of Yahweh in the Old Testament. Unlike proud people who tend to an illusory self-sufficiency, the humble expect everything from God. They are open to receive and willing to accept God's grace.²²

If the church is to be who the Lord has called her to be, she must do as Benedict has suggested and not dwell on comparison. Instead, confidence must be found in total trust, obedience and commitment to God, which can prevent an inferiority complex. Those who trust in the Lord must find their sufficiency in Him with the understanding that He will be their supply. According to Joan Chittister, "we are a people who like embossed business

²² Manuela Scheiba, "Learning to Pray: A Journey through Benedict's Chapter on Humility," *American Benedictine Review* 64, no. 2 (June 2013): 118–37, <http://search.ebscohost.com.srv-prox.y1.library.tamu.edu/login.aspx?direct=true&db=a9h&AN=88132168&site=ehost-live>.

cards, monogrammed leather briefcases and invitations to public events, and we have lost a sense of ‘enoughness.’”²³ Joan Chittister also states, “Benedict says that the goal of life is not to amass things but to get the most out of whatever little we have.”²⁴ It is a benefit to those in the church to walk in humility because the return spiritually can far outweigh anything received in the natural. Furthermore, an attitude of humility prevents believers from walking in a spirit of competition because the fellowship is to consist of brothers and sisters in Jesus Christ.

Obedience

Another discipline that Benedict was very strict about has to do with obedience, because to do the opposite meant that one walked according to his or her own pleasure. According to John Michael Talbot, “Benedictine obedience is not done out of mere compulsion or religious law, instead it is done out of love.”²⁵

Talbot states:

The heart of both the Christian faith and monastic life is letting go of the old self and being born again as a new person in Jesus Christ. In the Rule of St. Benedict this is found in letting go of self-will through obedience. Many think of obedience in negative terms of restricting individual freedom and such. This is not really what obedience is about. Instead, it is about liberating us from the ego attachments of pride and self-will. This sets us free for love, joy, and peace in all situations. Obedience makes us new and sets us free. It makes us happy, not sad.²⁶

²³ Joan Chittister, “The Rule of Benedict : A Spirituality for the 21st Century,” Spiritual Legacy Series (New York, NY: Crossroad, 2020), <http://search.ebscohost.com.dtl.idm.oclc.org/login.aspx?direct=true&db=nlebk&AN=1454693&site=ehost-live&scope=site>.

²⁴ Chittister, *The Rule of Benedict : A Spirituality for the 21st Century*.”

²⁵ John Michael Talbot, *Blessings of St. Benedict* (Collegeville, MN: Liturgical Press, 2011), ProQuest Ebook Central, http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=4659040_

²⁶ Talbot, *Blessings of St. Benedict*.

There are some who may argue that the kind of obedience that Benedict suggests that his followers should have does not cause one to be happy. According to Terrence Kardong, “it seems to him that the overall impression of Benedict’s Rule is that he is quite strict about obedience.”²⁷ Kardong points out a particular passage to support his claim in the Rule that says, “for that reason, on account of the holy service they have professed, and because of the fear of hell and the glory of eternal life, as soon as something is commanded by the superior, they waste no time in executing it as if it were divinely commanded (RB 5.3-4).”²⁸

This idea of obedience that Benedict speaks to is instant obedience; some people are most likely skeptical of and have many concerns about this discipline. However, with this type of obedience, it is not about cramping one’s style; rather, it is geared toward love and a matter of the heart.

The next idea that the church should consider in the life of Western monasticism is living in the presence of God. For Benedict our whole lives take place in the presence of God.²⁹ Therefore the church must understand that being in the presence of God is the key to living a fulfilled life. In God’s light nothing remains hidden from us, no unprocessed feelings, no desires or needs, no thoughts and moods.³⁰ Living in the presence of God we encounter ourselves at every turn.³¹ Benedict is informing us of the

²⁷ Terrence G. Kardong, *Benedict's Rule: A Translation and Commentary* (Collegeville, MN: Liturgical Press, 1996), <https://muse.jhu.edu/book/56077>.

²⁸ Kardong, *Benedict's Rule*.

²⁹ Grunn, *Benedict of Nursia His Message for Today*, 21.

³⁰ Grunn, *Benedict of Nursia His Message for Today*, 23.

³¹ Grunn, *Benedict of Nursia His Message for Today*, 23.

fact that the church that lives in God's presence is able to receive an authentic view of herself. The church that abides in God's presence will not be left in the dark in any areas that concern her whether naturally or spiritually. This is reassuring in light of the fact there are people who will hide the truth about you to keep you from becoming your best self. God is merciful enough and kind-hearted to reveal the areas in life that need to be cultivated for spiritual growth. Therefore, after we have been in the presence of God, God in turn, confronts us with our own reality so that we can recognize it and allow it to be purified by God.³²

The local church certainly can reap benefits from the Benedict's teachings not only on humility but also when he talks about mercy. This is when a person is not given what they truly deserve because someone else has decided to grant him or her a pardon. Whenever you find yourself around a group of believers, the type of attitude you should find is one of mercy.

There should be evidence of mercy among local congregations because the Lord himself has shown himself merciful. Benedict, in the monastic community that he is leading, is not trying to be a harsh commander but trying to create stability in spirituality. As Benedict states, "attitudes and actions of mercy must be learned and practiced and encouraged to grow among the monks."³³ He established in his teaching on mercy that this is the correct attitude for all monks especially because they are all recipients of mercy. He is of the thought process that since you have received mercy, you need to in turn grant it

³² Grunn, *Benedict of Nursia His Message for Today*, 23.

³³ Joanna Burley, "The Heart of the Community: Mercy in the Rule of Benedict," *American Benedictine Review* 68, no. 3 (September 2017): 233–50, [http://search.ebscohost.com.srv-proxy2. Lib.rary.tamu.edu/login.aspx?direct=true&db=a9h&AN=125040366&site=ehost-live](http://search.ebscohost.com.srv-proxy2.Lib.rary.tamu.edu/login.aspx?direct=true&db=a9h&AN=125040366&site=ehost-live).

to someone else. The saint is not concerned with how much another monk has matured and grown because at some level all monks are in need of mercy.

And finally, never lose hope in God's mercy (RB 4.74) With this concluding exhortation in his list of tools for good works (RB 4), Benedict reminds his monks that they can be absolutely certain of one thing: the mercy of God. The whole activity of the Christian monastic life, which is the thrust of the maxims of this chapter, is thus brought full circle to its foundation of divine love. The life of a monk is essentially the life of every Christian; that is, to first love God (RB 4.1) and then to love others (RB 4.2). No matter if one succeeds or fails at one's attempt to love God and others, the final imperative is to hold fast to the certainty of God's mercy, the expression for God's love for humanity.³⁴

Benedict reminds the monks under his training that the mercy of God is sure and that in turn they should show their fellow monk mercy. Whether success is found or not in mercy and in love, the monk and the Christian alike should hold on to the surety of God's love. The mercy that Benedict expresses is very inspiring, because he does not leave strangers out of the equation. He recognizes that all people are in need of mercy and he teaches this idea to the monks in his monastery.

In the Rule, when Benedict instructs the monks 'all guests who present themselves are to be welcomed as Christ' (RB 53.1), he reminds his monks of Jesus' own words, 'I was a stranger and you welcomed me' (RB 53.1 [Mt 25:35]). Christ, the mercy of God, is present in the stranger and so should be afforded proper respect and honor. The guest is to be greeted 'with all courtesy of love' (RB 53.3), and with prayer and a kiss of peace (RB 53.4-5). Then, 'by a bow of the head or by a complete prostration of the body, Christ is to be adored, because he is indeed welcomed in them' (RB 53.7).³⁵

The teachings of Saint Benedict reveal to us that at the heart of the Christian community and the community of monks must be mercy. Particularly, as we consider the local church, the Benedictine way can be helpful that the church might be welcoming to all

³⁴ Joanna Burley, "The Heart of the Community: Mercy in the Rule of Benedict."

³⁵ Joanna Burley, "The Heart of the Community: Mercy in the Rule of Benedict."

people. Though a guest may have never been exposed to a particular congregation, the love of Christ should be expressed to that individual. Benedict says that strangers should be afforded respect and honor which should be given them, because every person is due that much. In the house of God and among the Lord's people, this kind of mercy should be on display. There is a high expectation of mercy that Saint Benedict has for the monastic society, but he also holds the leaders of that community to a standard as well. The leaders of the monastic community are known as the abbot or the local church might refer to these persons as pastors.

Images of Benedict for Abbots (Pastors)

The images Benedict chooses for the abbot are those typically associated with Christ; three of those are shepherd, teacher, and physician.³⁶ The Lord Jesus Christ presented the gospel in shepherding, teaching, and healing people with whom He came in contact. Like Jesus, the abbot is to share the good news and to present the gospel through these three ways which were used by the Lord. In the monastic community, the abbot is called to emulate the mercy-given life by Jesus's own actions.³⁷ This is what the abbot is called and expected to do in the monastic community; and shepherding, teaching, and being a physician should be perpetuated by pastors in the local church. Jesus the Good Shepherd knows his sheep, calls them by name, and is ready to give his all for them.³⁸ This is the idea that Benedict has in mind for the monks who lead the monastic society as

³⁶ Joanna Burley, "The Heart of the Community: Mercy in the Rule of Benedict."

³⁷ Joanna Burley, "The Heart of the Community: Mercy in the Rule of Benedict."

³⁸ Joanna Burley, "The Heart of the Community: Mercy in the Rule of Benedict."

abbots. He expects for the abbot to oversee the community with endearment, which causes the abbot to know his fellow monks even by name. The same way Jesus knew his flock is the same way the abbot should know his, which calls for self-sacrifice and deep knowing of those individuals around him. The abbot must be authentic and true to himself with the understanding that though he is shepherding, he is also a sheep. Therefore, mercy should be extended because the abbot himself at best is a fragile vessel. The teaching element for the abbot as well is key to leading the monastery because Jesus was the master teacher. He knew the crowd that he was teaching well, and he preached and taught as one with authority. Jesus used wisdom in his teaching because he understood every crowd might not need the same message.

When he taught the self-important Pharisees, he was stern in his language.³⁹ However, those who were like the Samaritan woman, whose hearts were open, he was patient in conversation. Jesus knew how to handle each and every time he ministered to people who needed to hear His words. Benedict desired for the abbot to remember and understand this and use this approach in his attitude and response to the monks he may teach. Furthermore, this is useful in the local church that pastors and leaders alike should teach congregants to exercise mercy. This is a key concept for the furtherance of the gospel message that mercy be lived out by the abbot and pastoral leaders in leadership through shepherding, teaching and finally as a physician. While the obvious miracles of physical healing were proofs of Christ's identity as the Son of God, it was Jesus' unfailing mercy towards the spiritually wounded that provides the model for the abbot.⁴⁰

³⁹ Joanna Burley, "The Heart of the Community: Mercy in the Rule of Benedict."

⁴⁰ Joanna Burley, "The Heart of the Community: Mercy in the Rule of Benedict."

Jesus had the power and the authority to provide physical healing for those persons suffering with all manner of diseases. Yet, it was the compassion behind the touch of Jesus that is most encouraging and reveals His mercy. Mercy is what this teaching by Benedict is centered around because it is what all believers possess, particularly if they have obtained it themselves. If one has been shown mercy, then they should reciprocate and in return be merciful.

Stability

Saint Benedict also offers a word regarding *stabilitas* (stability) and order, which allowed him to build a well-established monastic community. There is no substitute for this in order that there may be a united people to serve and live together in harmony. There must be stability in the community which is more than simply binding oneself and remaining in a single space.⁴¹ The monastics of Benedict's day understood this to be when a monk is able to withstand the vicissitudes and temptations that attempt to sway them in their spiritual walk. Benedict warns his monks that even if they are able to hide their behavior from superiors, God never sleeps.⁴² Pascal once said that "all unhappiness of men arises from one single fact, that they cannot stay quietly in their chamber."⁴³ In Western monasticism, the monk is expected to exercise and to learn the spiritual discipline of having *stabilitas*. It is the answer to dealing with depression, restlessness,

⁴¹ Grunn, *Benedict of Nursia His Message for Today*, 51.

⁴² Robert Kiely, *The Saint's Underwear: a postmodern reflection on The Rule and the Life of St. Benedict with help from Gregory the Great and Hildegard of Binge* (New York, NY: Fordham University Press, 1998), 72.

⁴³ Grunn, *Benedict of Nursia His Message for Today*, 51.

anxieties, and all other things that may deter him or her from living a satisfied life with the Savior. This is certainly transferable to the local body of churchgoers because these temptations are not relegated to the monastic community. This spiritual guide on stability can aid individuals in the local church of today because people in the church deal with issues of not having stability. It can be found in the inability of finding a church to be a committed disciple or being unsatisfied with the word and worship of the local pastor and congregation. Many people of today's congregations have become so unsatisfied and unstable in worship that they have abandoned church attendance altogether. Terrance Kardong talks about this kind of instability when he mentions the monks in St. Benedict's day. Kardong states, "perhaps they were something like the people we still meet today who seem to have visited every monastic guestroom in the country."⁴⁴ Stability as compared to Western monasticism is being greatly missed in the modern-day congregations. There is a certain level of commitment that these monks devoted themselves to in prayers, supplication, and a total commitment to scripture.

Early monastic communities looked to Holy Scripture to direct their lives and worship. Scripture determined the frequency of the services, which began before dawn and continued at intervals throughout the day. The services were chanted, using a form of singing in unison such as the Gregorian chant. The Night Office, or Vigils, was sung in the middle of the night and Lauds, the first Office of the day, came before dawn. The next five services were roughly every three hours with Compline, the closing Office, said before bed. Work, personal prayer, meals, and rest were structured around these eight services. Today some of the monasteries continue the tradition of eight services. Others meet two to four times a day for Morning Prayer (Combining Vigils and Lauds), a noon day service, Vespers (Evening Prayer), and Compline, the closing Office.⁴⁵

⁴⁴ Terrance G. Kardong, *Conversation with Saint Benedict: The Rule in Today's World*, Liturgical Press, 2012. *ProQuest Ebook Central*, <https://ebookcentral.proquest.com/lib/dtl/detail.action?docID=4546181>.

⁴⁵ Jane Tomaine, *The Rule of Benedict: Christian Monastic Wisdom for Daily Living* (Nashville, TN: SkyLight Paths Publishing, 2016), 26.

Stability is necessary, but order is what reminds the monk and the local modern-day church attendee that there is a time and a place for everything. Right placement and the wisdom to know when to do things can have a great impact on the spiritual prowess of a congregation and monastery. Saint Benedict understood that to have an authentic worship space, a tempo and proper arrangement of spiritual prayer and work must be put in place.

Conclusion

The study of the Benedictine way, in light of Western monasticism, is foundational to the anticipated doctor of ministry project because it brings about healing through holistic discipleship. The expectation for the project is that it will address establishing an “Institutional Baptist Church” through holistic discipleship. The teachings of Saint Benedict in Western monasticism are able to address the need for holistic discipleship and provide practical spiritual disciplines to make committed disciples. The anticipated project is expected to address the needs not only in the local church but also at the St. Luke Missionary Baptist Church of Crockett, Texas. This undertaking is an effort to empower this congregation and to provide a tool to address necessary areas for the pursuit of ministry.

Benedict, in his efforts to provide the “Rule,” establishes a monastic lifestyle, which can be a helpful aid for the entire ministry. He explains in his writings how the abbot or the monastery leader should handle himself before the monks. Saint Benedict also mentions how prayer and worship should be done continually. There is also an order that is to be carried out for all of the experiences in worship that take place in this monastic society. There is also an expectation that certain virtues as mercy be found

among the brothers in the monastery because all of the monks themselves are in need of it as well. Humility, living in the presence of God, stability, and many other things are all of the characteristics that Benedict desires for his monks to have in the society. So, Benedict is relentless in his pursuit to create a culture in Western monasticism that is highly disciplined and foundationally biblical. Saint Benedict is not espousing a suggested self-help guide, but he is making a thoroughly valid argument for a life of discipline, solitude and trust in God from the authority of the scriptures. It is his desire that through these practices and rituals in daily life that the monastics will find peace and ultimately wholeness. However, what one can appreciate about Benedict is that he is not harsh in his treatment to those in the monastic community. He recognizes that at best these monks are still human, and as a result have within themselves personal desires, temptations, wants, and needs. Furthermore, Saint Benedict understands that in light of the disciplines and practices there are some that could possibly go wayward from the teachings in the community. Yet, in this deeply committed community mercy is placed on the frontline because he is not interested in losing any sheep. He cares for the entire community which he has founded; for he says, “ it is the responsibility of the abbot or prioress to have great concern and to act with all speed and discernment and diligence in order to not lose any sheep entrusted to them.”⁴⁶

The society of western monasticism that Benedict has founded and the practices of this community have the potential to be a guide for any local church body. His teachings are an instrument for the furtherance of the gospel at the St. Luke through holistic discipleship. This does not necessitate that the church should enter into a life of

⁴⁶ Tomaine, *The Rule of Benedict: Christian Monastic Wisdom for Daily Living*, 105.

monasticism, but the Western monastic teachings should inspire a life committed to ministry.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

In order for any organization to be productive and have a great impact in any area or facet of life, it is important to have prepared leaders. In order to have authentic progress for any group someone has to take up the responsibility of giving direction and instruction that will lead to success. The church is not excluded from this idea; rather, in order for the body of Christ to be who she is called to be, there must be a representation of solid and spiritually prepared Christian leaders. It is the duty of the church to be a light to the world and strength for the community and context in which she resides. God has called the church to provide healing, to be a hospital for the sick and to have a word of restoration for those who have been cast aside. Nevertheless, the church is missing out on her opportunity to serve in this calling because there is a lack of prepared leadership in the body of Christ.

There are many persons who desire to stand out in the front of others in the church of God, but not everyone desires to do what it takes to become a leader who is spiritually prepared. These are the kind of people who have the correct mindset about ministry, have been equipped with the right tools, and properly disciplined through the teaching of God's word. In all of this it is important to know that Jesus is the greatest

leader of all and provides the correct model to lead in any capacity in His church.

Everyone desires to have some semblance of success, but not everyone desires the position of leading the charge of achieving it. The success of the church is to function as a ministry that exemplifies the model laid out by Jesus Christ in the Biblical text.

However, though the church has received the manual that she is to follow, and it has been illustrated by the life of Christ, there is still the need for people to lead. When looking at the life of Christ and how he leads by example, it is no wonder why it may be difficult for others to lead in His church. Jesus lived a perfect life in that he was kind to those who hated him, he loved those who seemed to be unlovable, he healed people whom others refused to touch, and he gave his life for others who were only thinking of saving their own. This is a rather complex life to emulate and to teach others to follow the same path. Leaders are also hard to find in the church because many are leading and have not been given the tools or training to lead properly. There are so many people who are in the forefront of the church and are leading God's people, but they are not spiritually prepared. Much of this problem has to do with the fact that many leaders in the church do not understand that regardless of who is in leadership, Jesus is still the head of His church. Furthermore, in understanding that Jesus is the head of the church, there is a certain way he expects for His leadership and the body of Christ to function.

No discussion of the church is complete without a discussion of who is the head. Oftentimes men and women want to claim for themselves the position that belongs exclusively to Jesus Christ. I have been to many churches where the traditions and thinking of some church leaders precludes the work of the Holy Spirit within the church. There is a lack of biblical understanding regarding the Church's spiritual structure. Practically we cannot organize the church until we come to understand how the New Testament church organized itself. Our understanding of church leadership is guided by the scriptures.¹

¹ Geoffrey Guns, *Spiritual Leadership: A Guide To Developing Spiritual Leaders in the Church* (Lithonia, GA: Orman Press, Inc., 2000), 41.

The Lord Jesus Christ is the head of the church, and if one is to be an effective leader, then he or she must understand this principle. Not only is Christ the head of the church, but he exemplifies the spiritual leadership that is to be followed by the leadership of the church. This example set by Christ for leaders is sometimes misconstrued in that this is only an example for the pastor of the church. Furthermore, there are those in leadership who believe that the pastor should only preach and teach but not have spiritual authority in the church. That is why those who are in leadership in the church must understand the position of the pastor as the sent man or woman of God who is to provide oversight and guidance for the church.

Spiritual authority exists for the express purpose of providing biblical government and spiritual order within the congregation. When congregations seek to be completely democratic in their government, they cease to be guided by the Spirit of God. Church constitutions and by-laws, Roberts Rules of Order, job descriptions, and policies are all fine in their proper place. But the first line of spiritual leadership authority is that which comes through the anointed Senior Pastor.²

Dr. Guns informs us that the lay leadership of the church has a responsibility too, and it must be embraced if the church is to progress forward.

The key to the success of the systems approach to organizational effectiveness is in the quality of trained lay leadership at the subsystems level. Lay leaders who are knowledgeable of the church's mission and the dynamics of small group interaction and leadership will enhance the overall effectiveness of their various subsystems. When small group leaders are effective in their work, the church will ultimately be successful. Wherever the leadership of the congregation lacks sufficient knowledge of who they are as the 'people of God' and what it means to be 'called of the world,' it naturally follows that the local church will be ineffective in carrying out its divine mission.³

² Geoffrey Guns, *Setting the House in Order: How to Overcome Six Challenges to Leading Change in Traditional Churches* (Norfolk, VA: Geoffrey V. Guns, 2009), 49.

³ Guns, *Spiritual Leadership*, 40.

The church has a mandate from God to be a light to the world, and therefore is in need of leaders in order to achieve that task. As a result, this project will look at the necessary tools which are needed and what spiritual preparedness looks like so that the body of Christ can have effective leaders. This project will look at the theological disciplines of biblical theology and how these themes help to create, strengthen and guide leaders in the church who understand and emulate their role and responsibility.

What is Biblical Theology?

Brian Rosner gives to us a solid definition for biblical theology in the worked produced in the *New Dictionary of Biblical Theology*.

Biblical theology is principally concerned with the overall message of the whole Bible. It seeks to understand the parts in relation to the whole and, to achieve this, it must work with the mutual interaction of the literary, historical, and theological dimensions of the various corpora, and with the interrelationships of these within the whole canon of scripture.⁴

Rosner defines biblical theology as, “the interpretation of Scripture in and for the church.”⁵ Biblical theology analyzes and synthesizes the teaching of the biblical text about God in relation to the world while maintaining a Christocentric focus. Paul House offers an even more succinct definition for biblical theology in stating, “Biblical theology ought to have as its goal the presentation of the whole counsel of God in various settings.”⁶

⁴ Brian Rosner, *New Dictionary of Biblical Theology: Exploring the Unity and Diversity of Scriptures* (United Kingdom: IVP Academic, 2000), 6.

⁵ Andreas J. Köstenberger, 2013, “The Present and Future of Biblical Theology,” *Southwestern Journal of Theology* 56 (1):3–23, <https://search-ebscohost.com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001991823&site=ehost-live>.

⁶ Paul House, *Biblical Theology and the Wholeness of Scripture: Steps Toward a Program for the Future* (Downers Grove, IL: InterVarsity Press, 2009), 7.

Biblical theology seeks to discover biblical truths as it pertains to the whole counsel of God and centralizes its focus on the scriptures.

Biblical theology is an attempt to articulate the theology that the Bible contains as its writers addressed their particular settings. The scriptures came into being over the course of many centuries, from different authors, social settings, and geographical locations. They are written in three different languages and numerous literary forms (genres). Therefore, analytic study leading to synthetic understanding is required to grasp their overarching themes and underlying unities. Biblical theology labors to arrive at a coherent synthetic overview without denying the fragmentary nature of the light the Bible sheds on some matters, and without glossing over tensions that may exist as various themes overlap.⁷

This theological discipline that we are using in the form of biblical theology has its focus steeped in the Bible. This is important for this project because that is what is needed in order to produce spiritually prepared leaders for the body of Christ. Christ-centered theology is vital because the focus is on the God's word even in efforts to make it applicable to modern and post-modern times. Adolf Schlatter says that biblical theology is turning away from ourselves and our time to what was found in men when the church came into being.⁸ He says that our focus should be to grasp what happened and what existed historically in another time.⁹ This understanding is needed in light of biblical theology as we discover what others have said as it relates to the biblical understanding of leadership.

61. ⁷ Walter Elwell, *Evangelical Dictionary of the Bible* (Grand Rapids, MI: Baker Publishing, 2001),

⁸ Adolf Schlatter, *The History of the Christ* (Grand Rapids, MI: Baker Academic Publishing, 1997), 19.

⁹ Schlatter, *The History of the Christ*, 19.

Biblical Theology and Leadership

The vitality of the leadership of the church is centered around and depends on its understanding of biblical theology. It is not enough to be a leader by title only; rather, being a leader in the church of God is a call to understand leadership according to the Bible and in light of biblical theology. Dr. Geoffrey Guns helps us by giving a clear definition as to what leadership is in the context of the church. He says, “leadership is the process of getting a group of people to willingly work together toward a common goal or objective.”¹⁰ J. Tribble states, “Transformative pastoral leaders tend to ‘the soul of a congregation’ while building the congregation’s capacity to address the concerns of the broader community.”¹¹ Tribble also says, “Leading in this manner, transformative pastoral leadership, is a ‘dance’ between leaders and followers or ‘a call and response’ that involves both continuity and change.”¹² Guns also points out that organizations will always have a hard time and will not have success without having effective leadership.¹³ Dr. Guns helps furthermore by giving a concrete definition of Christian leadership.

Christian leadership is accepting the call of God to use your spiritual gifts and talents to advance the work of the kingdom of God among and with a specific group of people. First, Christian leadership is first and foremost a call from God. God calls men and women for His purposes. Second, Christian leadership involves using our spiritual gifts for kingdom work and service. Third, Christian leadership takes place within the context of the Christian church, which makes it different from leadership in any other context.¹⁴

¹⁰ Guns, *Spiritual Leadership*, 11.

¹¹ J. Tribble, *Transformative Pastoral Leadership in the Black Church*, Palgrave MacMillan US, 2005. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=308352>. Created from dtl on 2020-11-26 06:56:24.

¹² J. Tribble, *Transformative Pastoral Leadership in the Black Church*.

¹³ Guns, *Spiritual Leadership*, 14.

¹⁴ Guns, *Spiritual Leadership*, 21.

In essence, what thinkers and scholars such as Dr. Guns are saying is that Christian leadership is unlike any other kind of leadership in the world. If one is going to understand leadership in the Christian context, that person must turn to the examples given in the Bible. Furthermore, Christ must be the ultimate example, for he supremely exemplifies what we ought to look to in doing biblical theology.

No discussion of Christian leadership is complete without a consideration of Jesus Christ, the founder and the reigning King of the Christian faith. Jesus is the central figure in the New Testament. The story of the New Testament is the story of Jesus Christ. Why not start with the Old Testament? Because the church is the context of our leadership, therefore it is only reasonable to see Jesus as the starting point for biblical models. We are members of the church of the Lord Jesus Christ. Jesus is our leader!¹⁵

As a result of Jesus being the supreme example of being a leader in the Christian faith, it is important to explore the methods that were used that caused Him to have success. In looking at what it means to be a leader, Jesus used three methods which were inclusive of teaching, preaching, and healing. The first of these methods that have been mentioned is the fact that Jesus was one that understood that in order for one to lead, that person must be taught. Teaching is important in the kingdom of God, and it is shown through the life and the ministry of Jesus Christ.

Jesus achieved his mission by teaching. In the four Gospels, Jesus was recognized as someone who taught with great authority. Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness among the people. Jesus allowed His teaching to impact the masses versus the masses impacting him. His teaching helped the masses to discover their purpose and plan for their lives. I assert that leaders need to be taught. It is impossible to teach what you do not know and lead where you don't go.¹⁶

¹⁵ Guns, *Spiritual Leadership*, 46.

¹⁶ Reginald Dawkins, *Holy Hookup: Equipping Leaders to Lead Others, A Leadership Paradigm For the Twenty First Century* (Lexington, KY: Reginald L. Dawkins, 2019), 90.

The teaching of Jesus Christ was so impactful that it helped the masses to discover God in ways that they had not before.¹⁷ The effectiveness of the leadership has much to do with what is being taught and the credibility of the one who is teaching. There are many leaders in the church who cannot lead in an impactful and meaningful way because these things were not of high priority. However, it is of great importance of the kingdom of God that what is being taught produces leaders who are increasing in spiritual growth and in ministry effectiveness.¹⁸ Furthermore, it is important not only that the leaders increase in knowledge but also have good character. Guns says, “one of the reasons that Jesus was effective and authoritative was because of His personal character, he walked the talk.”¹⁹ Jesus also used the power of healing to accomplish his mission on the earth.²⁰ The Lord Jesus Christ had a desire not only to teach, preach, and be a living example to people, but he also desired to see them healed, whole, delivered, and set free. Leaders who desire to be effective in the kingdom of God must follow the example of Jesus in having a desire to see people whole and healed. William R. Herzog II, in *Prophet and Teacher: An Introduction to the Historical Jesus*, points out that “Jesus was a traditional healer who was interested in healing both illness and disease.”²¹ Dawkins points out that Jesus is not only interested in the physical healing of people, but that He is

¹⁷ Guns, *Spiritual Leadership*, 48.

¹⁸ Guns, *Spiritual Leadership*, 48.

¹⁹ Guns, *Spiritual Leadership*, 48.

²⁰ Guns, *Spiritual Leadership*, 49.

²¹ William Herzog, *Prophet and Teacher: An Introduction to the Historical Jesus* (Louisville, KY: Westminster John Knox Press, 2005), 87.

also concerned with one being healed in mind. This is also essential for those who would serve in a leadership capacity in the kingdom of God.

I assert that the healing of the mind is also a part of healing. The mind is at peace once it has been taught. Paul said, ‘Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is — his good, pleasing and perfect will.’ I contend that the minds of the leaders have to be transformed in order for them to bring about transformation in the lives of others.²²

Jesus as the supreme leader of the church provides as an example that teaching, preaching, and healing is of primary concern for the body of Christ and for those who endeavor to take on a leadership role in the body of Christ.

Biblical Theology and Servant Leadership

Servant leadership means that an individual is not just a decision maker, but it encompasses one who embodies several important characteristics. Shann Ray Ferch points out the essence of servant leaders and states that they represent the following: “listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of others, and building community.”²³ Ferch continues, “servant leaders gift the world with action, integrity, and authentic love.”²⁴ Gene Wilkes says, “Jesus’ entire ministry was about service to his Father in heaven, service to his mission, service to his followers, and ultimately service to those he came to

²² Dawkins, *Holy Hookup*, 94-95.

²³ Shan Ray Ferch, *Forgiveness and Power in the Age of Atrocity: Servant Leadership as a Way of Life*, Lexington Books, 2011, ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1157341>.

²⁴ Ferch, *Forgiveness and Power in the Age of Atrocity: Servant Leadership as a Way of Life*.

save.²⁵ This is another primary view for Jesus as it pertains to those who are privileged to serve in the leadership capacity of the church. The kind of leadership that Jesus exemplified for future leaders of the church is centered around being a servant. Wilkes says that, “Jesus was a great man because he was a servant.”²⁶ When Jesus washes His disciples feet, Wilkes says that is how Jesus reveals a primary example of leadership.²⁷ John Adair writes, “we are not accustomed to thinking of leaders as servants.”²⁸ Adair says, “we tend to emphasize position rather than responsibility.”²⁹ A reader who read his manuscript on his book *Jesus on Leadership* asked, “where is the leadership part, all I see is how Jesus served others.”³⁰ This is exactly what Wilkes intended for the reader to see, but also it is the intention of Jesus Christ. His desire for those who would become leaders in the church is to see that leadership is following His example of servanthood.

When Jesus left the table to take the form of a servant and do the work of a slave, he was providing a real-life picture of his mission. He had already taught that his mission was ‘not to be served, but to serve, and to give his life as a ransom for many.’ His descent from his position of final Passover lamb to lowly servant paralleled his descent from heaven to the cross. Remember what he taught about humility? He who humble himself will be exalted (Luke 14:11). Jesus’ mission was to be the suffering servant of God.³¹

²⁵ Gene Wilkes, *Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ* (Carol Stream, IL: Tyndale House Publishers, Inc., 1998), 110.

²⁶ Wilkes, *Jesus on Leadership*, 110.

²⁷ Wilkes, *Jesus on Leadership*, 159.

²⁸ John Adair, *Inspiring Leadership: Learning from Great Leaders*, Thorogood Publishing, 2002. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=308976>.

²⁹ Adair, *Inspiring Leadership: Learning from Great Leaders*.

³⁰ Wilkes, *Jesus on Leadership*, 159.

³¹ Wilkes, *Jesus on Leadership*, 160.

The ultimate test of one who is prepared to be in leadership in the kingdom of God is not one who is out front but who is able to make use of the towel of a servant. Furthermore, true servant leadership consists of one who is also not biased in efforts to serve in the body of Christ. Many people say that they are willing to serve, but they put parameters and limits on their service. Wilkes says that, “Jesus washed the feet of the disciple who would betray him with a kiss later that night.”³² Gene Wilkes poses the same question that others would as well when he says, “if you knew the guy was a traitor, why didn’t you get rid of him.”³³ Certainly Jesus had the power to oust Judas from being among the disciples that followed him and could have dismissed him without uttering a word. At the least he could have called Judas out for having it in his heart in the middle of the last supper. However, another thing one must understand from servant leadership is also about the ability to handle and lead difficult people.

Calvin Miller states:

All who lead must learn to cope with difficult people. The call to leadership demands that we learn that among those we lead exists a great many people who will be difficult, perhaps impossible, to lead. David, in 2 Samuel 21, has to settle a nettlesome problem that had gone on for years. The Gibeonites were difficult people with whom he had to cope. He knew they could not be ignored, and their obstruction of his visions would not just evaporate. Beware of the sincerity myth that teaches that you will be able to avoid all criticism if only you are sincere.³⁴

As a leader, not only will you have to be able to deal with difficult persons, but you will also have to lead the chronically arrogant. According to Miller, “Socrates believed that all of humanity could be divided into two types: the wise who know they

³² Wilkes, *Jesus on Leadership*, 166.

³³ Wilkes, *Jesus on Leadership*, 166.

³⁴ Calvin Miller, *The Empowered Leader: 10 Keys to Servant Leadership*, B&H Publishing Group, 1997, ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=475558>.

are fools, and the fools who believe themselves to be wise.”³⁵ He also says, “chronically arrogant persons would fall into the latter category.”³⁶ Nevertheless, as Wilkes states, “Servants who live out the will of their Father in heaven do not fear human schemes.”³⁷

Reginald Dawkins says that “the servant model Jesus exemplified gave the disciples the tools that they need to turn the world upside down.”³⁸ Dawkins says, in teaching his disciples, James and John assumed that Jesus’ kingdom would have such an authority system which exemplified on that was authoritarian.³⁹ Terry Thomas suggests that the highest aspiration of a disciple is to seek to become a servant.⁴⁰ Lawrence Richards suggests, “much of a theology of church leadership argues that leaders must develop styles of leadership which are rooted in the reality of the organism of the church.”⁴¹ Richards continues, “I do not believe that those in church leadership typically understand servant leadership or practice it, and am afraid that as a result we have not achieved the spiritual potential of congregations which function as the living body of Christ.”⁴²

The ministry of a disciple of Jesus is not about status. It is not about sitting at the head of the table. It is about serving others. Jesus set forth a new paradigm for leadership. Ellis observation is similar to Thomas because he said that, “Jesus sets

³⁵ Miller, *The Empowered Leader: 10 Keys to Servant Leadership*.

³⁶ Miller, *The Empowered Leader: 10 Keys to Servant Leadership*.

³⁷ Wilkes, *Jesus on Leadership*, 166.

³⁸ Dawkins, *Holy Hookup*, 129.

³⁹ Dawkins, *Holy Hookup*, 127.

⁴⁰ Dawkins, *Holy Hookup*, 128.

⁴¹ Lawrence O. Richards, “Theology of Servant Leadership: A Response,” *Christian Education Journal* 9, no. 2 (1989): 67–71, <https://search-ebshost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLAI GEV17 1023000312&site=ehost-live>.

⁴² Richards, “Theology of Servant Leadership: A Response.”

forth a relationship between leader and people in which servant-leadership is to prevail. The role is not one of authority, but of service.⁴³

Biblical Theology and The Responsibility of Leadership

In his book *Spiritual Leadership: A Guide To Developing Spiritual Leaders In The Church*, Geoffrey Guns says that leaders in the church have a duty and responsibility to provide direction for the Lord's people.⁴⁴ He says that, "the church needs leaders who will put the work of the church at the center of their agenda."⁴⁵ Everyone has an agenda, there has to be someone to step up in the church of God in order to provide direction in His church. There must be leaders who are willing to do the work of a servant and have the audacity to put the needs of others before their own.

Joe Ellis remarked in his book, *The Church On Purpose: Keys To Effective Church Leadership*:

When progress is being made or success achieved, somebody is causing it. Inertia can just happen, but movement is caused. When a church is alive, effective, and progressing, it means that somebody is emphasizing, clarifying, and reminding people of their purpose; somebody is keeping objectives in the spotlight; somebody is showing people how to merge their efforts to accomplish their common goals; somebody is challenging and inspiring others. In other words, somebody is leading. Leadership is the key to effective congregations.⁴⁶

The person that is a leader in the congregation of God has several responsibilities and one that is primary is that of being a leader who is spiritual. Effective leadership in the church has much to do with a person who understands the importance of true

⁴³ Dawkins, *Holy Hookup*, 128.

⁴⁴ Guns, *Spiritual Leadership*, 81.

⁴⁵ Guns, *Spiritual Leadership*, 45.

⁴⁶ Guns, *Spiritual Leadership*, 81.

Christian spirituality in the body of Christ. Guns says, “One of the primary tasks of spiritual leaders is to be spiritual.”⁴⁷ He says that we lose the source of our power and authority when we fail to practice spiritual discipline.⁴⁸ As a result, leaders must not only attain the towel of being a servant, but must also have a life of prayer, reading and studying the scriptures. This means that leaders in the church have a responsibility to walk in spiritual maturity through committing to a life of spiritual discipline. This is another important and vital key in efforts for one to serve as a leader in the Lord’s church.

Yes, the leadership of the church has a responsibility to be spiritually mature and to serve, but no person is able to lead alone. Leadership in the church takes more than one individual in order to minister effectively. Gene Wilkes says that, “servant leaders share their responsibility and authority to meet a greater need.”⁴⁹

The first church did not have enough leaders to oversee the daily distribution of food. The apostles’ inability to serve all the members resulted in division and grumbling. To address this need, the leading apostles refined their role as servants to the Word of God. Their place in the church was to know, preach, and teach the good news of Jesus Christ in order to make more disciples. In this way, they were stewards of the vision and core values of the mission. The leaders said they would ‘give our attention to prayer and the ministry of the word.’ *Ministry* in this verse is the same word for *servant* that Jesus used when he said that the great ones among his followers must serve others (Mark 10:44).

Geoffrey Guns, in *Setting the House in Order: How to Overcome Six Challenges to Leading Change in Traditional Churches*, views shared responsibility in the church as team ministry. Guns says that, “Jesus used teams to expand His ministry outreach to

⁴⁷ Guns, *Spiritual Leadership*, 82.

⁴⁸ Guns, *Spiritual Leadership*, 82.

⁴⁹ Wilkes, *Jesus on Leadership*, 183.

larger numbers of people in Palestine.”⁵⁰ He also states, “Without the help of others, the ministry of Jesus would have been limited to only those persons whom he could personally touch and see.”⁵¹ Guns states further that when people in the church work together as a team, more is accomplished with greater efficiency for the kingdom of God.⁵² Guns says, “as we work together as a team we are able to do more ministry, thereby giving greater glory to Jesus Christ (Matthew 5:16).”⁵³ The responsibility of leadership is realized furthermore, when that person operates in a manner of influence rather than in making decisions. Olu Brown states, “there was a time in Moses’s leadership when he had to make every decision and use the power of decision making constantly to take a less-than-hospitable group of people to a better place.”⁵⁴ Brown says, “As time moved on, Moses’s power shifted from decisions to influence, and great leaders know that true power is not in how many decisions we can make but in how many people we can influence.”⁵⁵

Biblical Theology and Equipping the Leadership

In order to have leaders that are properly equipped, there must be a proper understanding of what is expected from an individual serving in this capacity. Paul R. Stevens and Phil Collins suggest, “the Bible is more concerned that the congregation has

⁵⁰ Guns, *Setting the House in Order*, 43.

⁵¹ Guns, *Setting the House in Order*, 43.

⁵² Guns, *Setting the House in Order*, 45.

⁵³ Guns, *Setting the House in Order*, 45.

⁵⁴ Olu Brown, *Leadership Directions from Moses: On the Way to a Promised Land* (Nashville, TN: Abingdon Press, 2017), ProQuest Ebook Central.

⁵⁵ Olu Brown, *Leadership Directions from Moses*.

leadership than leaders.”⁵⁶ According to Stevens and Collins, in order for a leader to be properly equipped to lead, he or she must understand that “servant-leadership starts with service, it involves vision and discernment.”⁵⁷ Reginald Dawkins says, “the equipping strategy of Jesus was so profound that it led to a massive growth in the church.”⁵⁸

Dawkins says, “I assert that when leadership in the church recognizes the importance and implements discipleship training into their daily lives, it will make a profound impact on those in whom they lead.”⁵⁹

Historically church fathers have seen the need for leadership in the church. According to Lovett H. Weems, Jr.,

From its beginning the church has recognized the need for some person to be set apart for leadership of the community. The church father Jerome put it, ‘there can be no church community without a leader or team of leaders.’ Theologian Annie Janbert reminds us that, ‘in the earliest Christian communities, leadership was seen as the responsibility of all and the charge of some.’ Strong leadership has been the key to developing and maintaining a healthy church.⁶⁰

Geoffrey Guns picks up this idea about equipping the leadership and talks about the purpose and the importance of training. Guns says, “developing a continuous program to recruit and train leaders is one of the most important things a church can do.”⁶¹ Wilkes

⁵⁶ Paul R. Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership*, Rowan & Littlefield Publishers, 1993. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=3031667>.

⁵⁷ Paul R. Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership*,

⁵⁸ Dawkins, *Holy Hookup*, 122.

⁵⁹ Dawkins, *Holy Hookup*, 125.

⁶⁰ Dawkins, *Holy Hookup*, 104.

⁶¹ Guns, *Spiritual Leadership*, 185.

also has something to say about the meaning of training and equipping leaders. He says the following:

The word translated ‘to prepare’ can also be translated ‘to equip’ (NASB). So, we see that not only does a servant leader recruit others for the mission, he actually equips those people so that they will be effective servants of God. ‘To equip’ gets its meaning from two different contexts in New Testament times. One was the medical world. To equip meant to set a broken bone in order to prepare it for healing. In that context, it meant ‘to put in order.’ The second context was the fishing industry. Fishermen would ‘equip’ their nets at the end of a casting period. They would restore the net to its former condition to allow the sun to dry it in its designed position. In this way they prepared their net for casting. These two pictures provide leaders with images of their job. To equip the church is to prepare its members to perform their part of the mission.⁶²

Guns says training improves organizational efficiency, helps in leader’s competency, and the different ministry’s effectiveness.⁶³ Guns believes that believers who are properly trained are likely to be more committed to the congregation’s long-term and short-term goals.⁶⁴ Geoffrey Guns says, “they see themselves as having a personal stake in what the church is seeking to do in the world and its community.”⁶⁵

Guns is right about the fact that it is imperative that the leaders in the church receive the necessary training because it will increase the work of the ministry. Rowland Forman, Jeff Jones and Bruce Miller also state, “each ministry needs to provide training, and encouragement for its own members.”⁶⁶ Forman, Jones and Miller suggest that, “you’ll often have emerging leaders who are “on the fence.” Secondly, it gives the

⁶² Wilkes, *Jesus on Leadership*, 186.

⁶³ Guns, *Spiritual Leadership*, 185.

⁶⁴ Guns, *Spiritual Leadership*, 188.

⁶⁵ Guns, *Spiritual Leadership*, 188.

⁶⁶ Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2004), <https://a.co/6lzHGkQ>.

leaders confidence that what they are doing in the ministry matters, and it is being a blessing to those who sit in the congregation. Training and equipping leaders is a high priority in order to accomplish things in any organization and especially the church. Tosh Arai says, “there are thousands of Christian lay training centres – though not all of them use this name – around the world.”⁶⁷ Most of them are identified by the name of their location and their historical roots or functions: “evangelical academy,” “ecumenical institute,” “conference centre.”⁶⁸

Biblical Theology and Imperfect Leaders

When considering leadership in relation to the biblical text, one must understand that he or she will always be looking at imperfect people. The people that are chosen by the Lord to lead will have flaws and certain issues that too many would discredit them from being in their position. One of the persons that serves as an example is Eli who was a priest in book of 1st Samuel. Eli’s sons disrespected the Lord by disregarding his clearly revealed commands in the sight of all Israel.⁶⁹ Though Eli warned his sons, he did not take decisive action to stop them.⁷⁰ Forrest says, “being called to a special position, like

⁶⁷ Tosh Arai, “Teaching Leadership in Lay Training,” *The Ecumenical Review* 45, no. 4 (1993): 408–10, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0000872148&site=ehost-live>.

⁶⁸ Arai, “Teaching Leadership in Lay Training.”

⁶⁹ Chet Roden and Benjamin K. Forrest *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids, MI: Kregel Academic Publications, 2017), 121.

⁷⁰ Roden and Forrest, *Biblical Leadership*, 121.

Eli and his family were does not lessen our responsibility or insulate us from divine discipline.”⁷¹ To whom much is given, much is required.⁷²

There is hope for people who desire to do a great work for God who for some reason do not feel adequate enough to lead His people. This is not only expressed through the life of Eli, but it is also evident from the biblical text in the life of Jacob. Who is this person that we call Jacob? Jacob is a liar and con artist, crafty and selfish, blasphemous in invoking God’s name in furthering his evil plans, and he learned all of this not from his father, but from his mother.⁷³ Kenneth Cummings says the story of Jacob is more than a human-interest story of triumph or adversity; it is a story of growing up to God.⁷⁴ Cummings says, “similar to Dr. Jekyll and Mr. Hyde . . . Jacob is good and bad; he rises and falls; yet, in spite of his failures, he was a chosen instrument.”⁷⁵ There are many others who give insight on leaders who are not perfect within the confines of the biblical text. William Barclay states:

It is in John that we have the fullest account of the renaming of Simon. When Andrew brought his brother Simon to Jesus, Jesus said: ‘Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone’ (John 1:42). As we shall see, Cephas and Peter are different forms of the same name. And there is a most interesting point here. Jona means dove, and Cephas and Peter mean a rock. So what Jesus is saying to Peter is: ‘Up until now you have been like a fluttering, timorous dove; but if you take me as Master, and if you give your life to me, I will make you a rock.’⁷⁶

⁷¹ Roden and Forrest, *Biblical Leadership*, 121.

⁷² Roden and Forrest, *Biblical Leadership*, 121.

⁷³ Kenneth Cummings, *They Led With A Limp* (Frankfort, KY: Kenneth Cummings Ministries, 2008), 21.

⁷⁴ Cummings, *They Led With A Limp*, 26.

⁷⁵ Cummings, *They Led With A Limp*, 22.

⁷⁶ William Barclay, *The Master’s Men: Character Sketches of the Disciples*, (Nashville, TN: Abingdon Press, 2012), 16.

When William Barclay talks about Peter, he mentions how he was connected to a group of people that did not behave in such a Christ-like manner. According to Barclay these individuals were, “quick-tempered, impulsive, emotional, easily roused by an appeal to adventure, loyal to the end. Peter was a typical man of Galilee.”⁷⁷ Unfortunately, the very disciples are a perfect picture of individuals who walk with Jesus but have glaring imperfections. Asbury Smith gives us further insight of leaders from the biblical text, and more specifically, the apostles who followed Christ, yet were not perfect. Smith states:

When a man insists on personal verification of facts we call him ‘doubting Thomas.’ So common is the expression that for many people it has lost its connection with Thomas, the apostle of Jesus. He had been absent when the Risen Lord first appeared to the disciples and so refused to accept their testimony, but insisted, ‘Unless I see in his hands the print of the nails and place my finger in the mark of the nails, and place my hand in his side, I will not believe.’⁷⁸

Though Thomas also had his flaws and failures, Smith says regarding Thomas, “he might doubt the word of his fellow apostles, but he did not doubt his Lord.”⁷⁹ All of the disciples that followed the Lord had faults and that includes the apostle John, who was one of the sons of thunder, and a part of the Lord’s inner circle.

MacArthur states:

Now John answered Him, saying, ‘Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us’ (v.38). This was sectarianism, rebuking a man for ministering in Jesus’ name just because he didn’t belong to the group. This shows the intolerance of John, a Son of Thunder. This was the narrowness, the ambition, the desire to have the status all for himself and not share it with anybody else—all of which characterized John in his younger years.⁸⁰

⁷⁷ William Barclay, *The Master’s Men: Character Sketches of the Disciples* (Nashville, TN: Abingdon Press, 2012), 18.

⁷⁸ Asbury Smith, *The Twelve Christ Chose* (New York, NY: Harper & Brothers, 1958), 94.

⁷⁹ Smith, *The Twelve Christ Chose*, 102.

⁸⁰ Smith, *The Twelve Christ Chose*, 102.

Biblical Theology and Church Leadership

Church leadership is defined as all who exercise influence, guidance and direction to those in the church toward fulfilling the church's goals.⁸¹ Leadership on the other hand is the ability to direct or create initiatives for others to emulate.⁸² Andrew Clarke states, "towards the end of the twentieth century, the designation 'leadership' became increasingly widespread in many churches as a collective term to describe the combined team of local church office bearers, including the pastors, ministers, elders, deacons, or 'leaders' of other ministries."⁸³

It should also be noted that Paul's understanding of leadership was not derived from a theoretical or philosophical exercise conducted in an ivory tower.⁸⁴ Rather, it impinged on and emerged from not only his own successes and inevitable failures or regrets as a leader, but also the varied and particular situations that he faced.⁸⁵ Though leadership is established in the church it does not mean that everything will go as planned no matter how well thought out one may have developed his or her strategies. As great as the apostle Paul was, still he faced challenges when trying to develop leaders within the church. Efrain Agosto states:

⁸¹ Simon Adewuyi Ishola, "The Pastor and Leadership Excellence in the 21st Century Church." *BTSK Insight* 11(October 2014):15–28, <https://search-ebscohostcom.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLAIg0V190408001712&site=ehost-live>.

⁸² Simon Adewuyi Ishola. "The Pastor and Leadership Excellence in the 21st Century Church." *BTSK Insight* 11(October 2014):15–28.<https://search-ebscohostcom.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLAIg0V190408001712&site=ehost-live>.

⁸³ Andrew D. Clarke, *A Pauline Theology of Church Leadership*, Library of New Testament Studies, 362, ed. Mark Goodacre, John. M. G. Barclay, Craig Bloomberg, Kathleen E. Corley, R. Alan Culpepper, James D. G. Dunn, Craig A. Evans, Stephen Fowl, Robert Fowler, Simon J. Gathercole, Michael Labahn, John S. Kloppenborg, Robert Wall, Steve Walton, Robert L. Webb, and Catrin H. Williams (London: T & T Clark, 2008), 15-28.

⁸⁴ Clarke, *A Pauline Theology of Church Leadership*, 15-28.

⁸⁵ Clarke, *A Pauline Theology of Church Leadership*, 15-28.

Many of these conflicts in the churches Paul started, as reflected in his letters, came about, as we shall see, over leadership issues. In certain instances, local church leaders attempted to replicate the patronage and hierarchy of the leadership in such ancient groups as voluntary associations. Leadership in these groups brought enhanced societal status to those who served in such posts. Paul denounced those who replicated these outside models in several churches. Instead, Paul offered such theological leadership models as service, sacrifice, and especially ‘the cross’ to undermine the status expectations of some leaders in his communities.⁸⁶

The fundamental nature of leadership is expressed in the teachings of Paul in that if one is to truly be a leader in the Christian community that person must be a servant.

Agosto states:

Thus, he turns to a truly spiritual understanding of the nature of leadership in his estimation-servanthood. ‘What then is Apollos? What is Paul? Servants [*diakonoi*] through whom you came to believe, as the Lord assigned to each.’ Paul offers an inversion of their understanding of the nature of their leaders. For, rather than consider them powerful sages or patrons of some sort, their leaders should be viewed as servants of the gospel. These servants themselves do as God assigned to them, and their ultimate reward comes not from honor bestowed by their followers, but by the quality of their work before God.⁸⁷

Burge Troxel also has some helpful insight as it pertains to biblical theology and church leadership. His desire is for the reader to realize that submission and being committed are not enough when it comes to being a spiritually prepared leader. He states, “leaders must have demonstrated a quality of life and ministry that meets the biblical

⁸⁶ Efrain Agosto, *Servant Leadership: Jesus and Paul* (St. Louis, MO: Chalice Press, 2005), 109.

⁸⁷ Agosto, *Servant Leadership*, 174.

standard.”⁸⁸ Troxel also says that “this is so important when one realizes that the group tends to become like the leader in terms of beliefs and attitudes.”⁸⁹

In essence, it is essential for those in leadership to practice true Christian spirituality in order to have a vibrant and thriving congregation of believers. There is no other way around it; those in leadership must have developed within themselves a lifestyle that is comparable to the scriptures. Donald Zimmer says, “so often I hear the argument from members of church governing boards that they don’t have time to practice spiritual disciplines, especially corporate discernment.”⁹⁰ He states, “they believe they can’t make room to listen to God together because the financial, facility, program, and personnel issues facing the congregation (or other church organization) take precedence.”⁹¹ However, Zimmer understands that any journey into the arena of church governance must begin in the scriptures, for the Scriptures are our common heritage and the foundation of life together.⁹² Russel Huizing states, “the Christian leader ought to understand the impact for leadership development not only in the local, individual church

⁸⁸ A Burge Troxel, 1982. “Accountability without Bondage: Shepherd Leadership in the Biblical Church,” *Journal of Christian Education (US)* 2 (2): 39–46, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0000954160&site=ehost-live>.

⁸⁹ A Burge Troxel, 1982, “Accountability without Bondage: Shepherd Leadership in the Biblical Church,” *Journal of Christian Education (US)* 2 (2): 39–46, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0000954160&site=ehost-live>.

⁹⁰ Donald E Zimmer, *Leadership and Listening: Spiritual Foundations for Church Governance*, (Bethesda, MD: Rowman & Littlefield Publishers, 2011), ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1674096>.

⁹¹ Donald E. Zimmer, *Leadership and Listening: Spiritual Foundations for Church Governance*. (Bethesda, MD: Rowman & Littlefield Publishers, 2011), ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1674096>.

⁹² Donald E. Zimmer. *Leadership and Listening: Spiritual Foundations for Church Governance*. Bethesda, MD: Rowman & Littlefield Publishers, 2011), ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1674096>.

and its parishioners, but also its impact on the universal church and the unbelieving world.”⁹³ Huizing also says, “since Jesus Himself came not to be served, but to serve, it is the same for His followers.”⁹⁴

Biblical Theology and Servant Leadership

There is much to be said on biblical theology and servant leadership, and there is probably more said on it than any other leadership style. When Bruce Allder talks about servant leadership in his book *Embodying A Theology of Ministry*, he immediately begins with talking about Jesus. Jesus is the ultimate servant leader, and it is easy to see in his words, and his actions throughout the Gospels. Allder states, “despite the agony of Gethsemane, when he prayed, ‘Father, if you are willing, take this cup from me’ (Luke 22:42a), he continued to pray, ‘yet not my will but yours be done’ (Luke 22:42b).”⁹⁵ He also says, “wrapped up in living the calling to ministry and leadership is the submission to God’s agenda and his mission.”⁹⁶ Finally, he gives to us words by John Wesley that sum up his commentary on servant leadership.

I am no longer my own, but thine.
Put me to what thou wilt, rank me with whom thou wilt.
Put me to doing, put me to suffering.
Let me be employed by thee or laid aside by thee.
Exalted for thee or brought low for thee.
Let me be full, let me be empty.

⁹³ Russell Huizing, 2017. “Bringing Christ to the Table of Leadership: Moving Towards a Theology of Leadership.” *Journal of Applied Christian Leadership* 5 (2), <https://thedtl.on.worldcat.org/oclc/8093260700>.

⁹⁴ Huizing, “Bringing Christ to the Table of Leadership.

⁹⁵ Bruce G. Allder, *Embodying a Theology of Ministry and Leadership* (Lenexa, KS: Global Nazarene Publication, 2018), 32.

⁹⁶ Allder, *Embodying a Theology of Ministry and Leadership*, 32.

Let me have all things, let me have nothing.
I freely and heartily yield all things to thy pleasure and disposal.⁹⁷

When Efrain Agosto talks about servant leadership, he mentions both Jesus and Paul as examples. He says, “Jesus and Paul are presented as countercultural leaders who manifest their authority through the leadership qualities of personal sacrifice, humility, risk taking, and the maintenance of a clear mission.”⁹⁸ Agosto says, “Jesus and Paul sought to create an egalitarian social structure in the church versus the empire of Rome and Judaism that was contaminating the first century church.”⁹⁹ If one is truly going to be a leader in the church of the Lord Jesus Christ, then that individual must be a servant. Leadership in the church is not about a title or a position, but it is about service to God’s people and especially to marginalized and disenfranchised in the world. Bob Agee says, “The apostle Paul frequently identified himself as a ‘servant of Jesus Christ’ in the opening lines of his letters.”¹⁰⁰ He had come to understand his role and mission in life under the Lordship of Jesus Christ as being that of a “bond slave,” under the direction of the One to whom he belonged.¹⁰¹ Zimmer has more to say as it pertains to servant leadership. He says, God has chosen to use the form of a servant to help human beings

⁹⁷ Ken Bible, *Wesley Hymns* (Kansas City, MO: Lillenas Publishing Co., 1982), A-7.

⁹⁸ Efrain Agosto, *Servant Leadership: Jesus and Paul* (Saint Louis, MO: Chalice Press, 2005), ProQuest Ebook Central, 71.

⁹⁹ Agosto. *Servant Leadership*, 71.

¹⁰⁰ Bob R. Agee, 2001, “Servant Leadership as an Effective Approach to Leadership in the Church,” *Southwestern Journal of Theology* 43 (3):7–19, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001398152&site=ehost-live>.

¹⁰¹ Bob R. Agee, 2001, “Servant Leadership as an Effective Approach to Leadership in the Church,” *Southwestern Journal of Theology* 43 (3):7–19, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001398152&site=ehost-live>.

understand that our life is not about our power or importance.¹⁰² Human beings are but a part of creation, but with a special role of a servant.¹⁰³ We are not owners or people of privilege; we are stewards and servants.¹⁰⁴

Biblical Theology and The Responsibility of Leadership

As it relates to biblical theology and the responsibility of leadership, Agee states that, “The title of ‘minister of...’ does not mean the person holding the title understands that he or she is expected to assume a leadership role to influence attitudes, atmosphere, and actions.”¹⁰⁵ He also says, “People who rely on the position they hold or the title bestowed upon that position to get people to do what they want them to do accomplish very little.”¹⁰⁶ Agee says, “a leader earns the right to lead over time as he or she builds relationships and demonstrates that he can be trusted to make good decisions and help people shape an appropriate and compelling vision and sense of mission.”¹⁰⁷ Leadership for God’s people means doing it the way that God expects of those individuals, which he

¹⁰² Donald E Zimmer, *Leadership and Listening: Spiritual Foundations for Church Governance*, (Bethesda, MD: Rowman & Littlefield Publishers, 2011), ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1674096>.

¹⁰³ Donald E Zimmer, *Leadership and Listening: Spiritual Foundations for Church Governance*, (Bethesda, MD: Rowman & Littlefield Publishers, 2011), ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1674096>.

¹⁰⁴ Donald E Zimmer, *Leadership and Listening: Spiritual Foundations for Church Governance*, (Bethesda, MD: Rowman & Littlefield Publishers, 2011), ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1674>.

¹⁰⁵ Agee, “Servant Leadership as an Effective Approach to Leadership in the Church.”

¹⁰⁶ Agee, “Servant Leadership as an Effective Approach to Leadership in the Church.”

¹⁰⁷ Agee, “Servant Leadership as an Effective Approach to Leadership in the Church.”

has called. In order for one to be a responsible leader, he or she must understand that the Lord has specific requirements for which he or she is to lead.

Allder states:

Ministry and leadership in the Kingdom of God looks very different than service and leadership outside of the Kingdom. Moses outlined these as part of preparing the people of God for entry into the Promised Land. The requirements were: (1) 'Be sure to appoint over you a king the Lord your God chooses (Deuteronomy 17:15). This was to be God's appointed choice, so there was an implicit authority above that of the appointed king. (2) 'The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them' (Deuteronomy 17:16). This king was to be one that took his instructions from God and His word.

Responsible leadership not only has to do with the secular, but it also includes the spiritual as well. If one does not take care of himself or herself physically it will indeed affect them physically and can cause spiritual burnout. Richard Bass states that one should, "choose a lifestyle that keeps you well."¹⁰⁸ Bass says, "to be a healthy person one needs balance between work, leisure/play, family and nourishing relationships, and worship."¹⁰⁹ He says, "regular exercise, physical activity, and games are important to personal well-being."¹¹⁰

Conclusion

In *Biblical Leadership: Theology for The Everyday Leader*, Benjamin Forrest and Chet Roden remind us and give further clarification on the theology of leadership from the Bible. He says in his business management class the professor gave an illustration

¹⁰⁸ Richard Bass, editor, *Leadership in Congregations* (Bethesda, MD: Rowman & Littlefield Publishers, 2006), ProQuestEbookCentral, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1676295>.

¹⁰⁹ Bass, *Leadership in Congregations*.

¹¹⁰ Bass, *Leadership in Congregations*.

from the life of Moses concerning good leadership practices. The professor said that Moses was trying to handle the affairs of the people of the nation of Israel and Jethro the father-in-law of Moses gave him some sound advice. Jethro wisely advised Moses to appoint men from among the people to judge the less important matters, which would free him to hear the weightier matters (Ex. 18:13-26).¹¹¹ This application is certainly true for earlier times in ancient management, but with the proper implementation this would also be beneficial for the modern times. Good leaders are able to understand that one cannot handle all responsibilities and tasks by him or herself. Therefore, a good leader must be able to delegate these things to persons able to handle them. After these leaders have been chosen, then the leaders must be trained, taught, equipped, and disciplined as to how they are to lead in the body of Christ. This will enable the leaders that are chosen to lead effectively and to be leaders that are not only equipped but also spiritual leaders. Having leaders who are spiritual is of primary concern because unspiritual leaders cannot lead effectively in the church. Spiritual leadership is the key to developing congregations that have a keen spiritual focus and orientation on the things that matter most to God.¹¹² Guns says, “spirituality is central to Christian character, without spiritual character, we become as sounding brass and tinkling cymbals.”¹¹³ It is important for the church to have spiritual leaders who have been equipped with the proper tools necessary to guide the people of God. Spiritual leaders are a picture of what Forrest talks about in his book *Biblical Leadership*, when he says, “Philippians 2:6-11 is at the heart of Paul’s

¹¹¹ Roden and Forrest, *Biblical Leadership*, 29.

¹¹² Guns, *Spiritual Leadership*, 82.

¹¹³ Guns, *Spiritual Leadership*, 82.

philosophy of ministry as an apostle and church planter.”¹¹⁴ Christ willingly embarked on a social descent that led him down a “course of dishonors,” from the highest status in the universe to the utterly humiliating position of a crucified slave – all so that you and I could be in relationship with God and his people.¹¹⁵

Paul gives a very vivid picture for the body of Christ about humility, but it is applicable to leaders in the church in that we are to take an attitude of being willing to serve someone else. This is a mind-set that has to do with denying self and being willing to become a true servant in the kingdom of God. This is what Dawkins calls servant leadership, where it would cause Jesus to wash what was the dirtiest part of a man’s body, which was his feet. Dawkins says, “prior to Jesus’s crucifixion, Jesus washes his disciple’s feet, and uses that as a teaching moment for the disciples to understand that washing each other’s feet is a sign of great humility.”¹¹⁶ This is what true servant leadership is all about, and it is the litmus test for all spiritually prepared leaders of the church. If one desires to be a leader in the church, he or she would simply need to take a look at the life of Jesus. He exemplifies all that a leader would need to be in service to the body of Christ.

This project proposes that in order for leaders to become spiritually prepared for the church that they must be strengthened through discipleship and training. Through proper teaching, training and discipleship, the estimation is that these leaders will understand what a true servant leader is in the body of Christ. After the proper

¹¹⁴ Roden and Forrest, *Biblical Leadership*, 414.

¹¹⁵ Roden and Forrest, *Biblical Leadership*, 415.

¹¹⁶ Dawkins, *Holy Hookup*, 101.

understanding is instilled in the leaders, they will be able to live it out and be the change that is necessary to promote a healthy and thriving congregation.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

When taking a look at the state of the church, it is quite possible to find that many are lacking authentic and spiritual leaders. When congregations lack leaders in the church, it causes a decline of attendance and participation from people in the congregation. The problem is that there is an old and existing paradigm of leadership which may prove to be harmful to the growth and development of the Lord's church. Though congregations are affected for lacking leadership, there is a prescription for this ailment in the church. The prescription is in the form of the transformational, biblical, corporate, and visionary leadership models. These different formulas make up one transformational model which answers the problem that the church is facing. The ideas found in these models will produce change, which if followed, can transform any suffering congregation so that she might fulfill her calling.

In essence, the proper way for the church to address this issue is through the vehicle of transformational leadership. This is what brings about change and produces growth in church leaders and congregations. When this model for change and progression is established in the church, it facilitates a purpose, and it has the power to change the culture. Hugh Blane says, "establishing the purpose of the leadership is important because the jumping-off point for greatness both individually and organizationally is a

clear and compelling purpose.¹ Transformational leadership is purpose-driven, and when realized, it will have the impact that is needed to effect change. Furthermore, in order to transform the people who have a leading role in a church effectively, it must be done from a biblical perspective. John Stott quotes Jesus when he says, "not so with you," for Christian leadership is marked instead by humility and service (Mark 10:42-44)² Finally, if one is to implement a transformational leadership model, he or she must realize that it is not an overnight process.

Trying to bring about a change of this magnitude in any organization will experience bumps in the road, which is inevitable. Richard S. Ascough and Charles A. Cotton posit, "it is not easy being caught up in a major transformational era; anyone who has tried to change mindsets in and organizational cultures, or make a merger work seamlessly know that."³ Therefore, instituting transformational leadership in order to produce better leaders takes individuals with courage not willing to bow to the status quo. The leader must have what Charles H. Moore calls a pursuit mindset, in which his desire is "to make changes that matter, which infects others with the confidence and momentum that simple spirits enable."⁴ This "Interdisciplinary Foundation" unit will examine the

¹ Hugh Blane, *7 Principles of Transformational Leadership: Create A Mindset of Passion, Innovation, and Growth* (Wayne, NJ: Career Press, 2017), 28.

² John Stott, *Basic Christian Leadership: Biblical Models of Church, Gospel, and Ministry* (Downers Grove, IL: Inter-Varsity Press, 2002), 37.

³ Richard S. Ascough and Charles A. Cotton, *Passionate Visionary: Leadership Lessons from the Apostle Paul* (Peabody, MA: Hendrickson Publishers, 2005), 26.

⁴ Charles H. Moore and James Cockerille, *Running On Purpose: Winning Olympic Gold, Advancing Corporate Leadership, and Creating Sustainable Value* (Okehampton, United Kingdom: Edgemoor Ink., 201.), 16.

discipline of “leadership development” in its many intricacies to further support the importance of the overall hypothesis of developing leaders.

Transformational Leadership

The model that will address the issues of a lack of authentic and spiritual leadership in the church is in transformational leadership. In essence, for an organization to have success, change is inevitable and is necessary. In his book *Transformational Leadership: A Blueprint for Real Organizational Change*, Randy Dobbs reveals to us how this change is to take place. He outlines for us his method of leadership:

- Transforming organizations to ensure the long-term vitality
- Doing the right thing versus doing things right
- Driving an organization’s attention through vision
- An effective leader is a social architect
- Accumulation of trust
- Deployment of self
 - persistence
 - willingness to take risks
 - commitment
 - consistency
- The end result is empowerment⁵

In order to transform leadership in this manner, Dobbs believes it requires bringing in the kind of leaders that can get things done. He says, "you have to find the right people-either inside or outside the business with the right skills to drive the changes needed to transform the business.”⁶ According to Dobbs, "no matter how smart and talented you are as a leader, you will never transform the business until you surround yourself with the

⁵ Paul Robert Walker and Randy Dobb, *Transformational Leadership: A Blueprint for Real Organizational Change* (Marion, MI: Parkhurst Brothers Publishers Inc., 2010), 43.

⁶ Walker and Dobbs, *Transformational Leadership*, 89.

right team."⁷ Randy Dobbs believes that in order to have a real transformation in any organization that a leader must have reliable people. In essence, there is not one person that can create and have a successful change within him or herself. Transformational leadership is a team effort, and it is highly imperative to have a multitude of reliable and qualified leaders. Dobbs gives a perfect example of what he means:

From 1991 to 2005, the Braves were one of the most dominant teams in baseball. They won their division championship 14 consecutive times and went to the World Series five times in the '90s. However, they only won the Series once, in 1995. Why? During the mid-'90s, they had one of the most reliable pitching staff ever assembled, anchored by three future Hall of Famers: Greg Maddux, John Smoltz, and Tom Glavine. They touted some good hitters, too, but just did not have the right guy in every position, so they came up short again and again.⁸

It is essential that if leaders are going to have success in transforming their organization in the church, the right leaders have to be in place. Furthermore, Dobbs says in his book that implementing this kind of vision creates cultural change. Randy Dobbs says:

In many respects, cultural change is the best return on investment for a transformational team's senior leaders. An individual can communicate, get feedback from the organization, bring in the best senior leaders, and gain buy-in for the vision, but until the culture changes, achieving lasting transformation will not take place. As the culture changes, the senior leadership will see the actual transformation in the organization's power. You have to keep driving change, of course, because, as I have shared, change is never-ending.⁹

Assembling the right leaders is very important to the leaders who desire to be transformational and to create change in businesses and the same goes for the church. However, it is also crucial that certain principles are in place in order for transformational leadership to have the proper effect in any organization. Hugh Blane, in his book

⁷ Walker and Dobbs, *Transformational Leadership*, 90.

⁸ Walker and Dobbs, *Transformational Leadership*, 90.

⁹ Walker and Dobbs, *Transformational Leadership*, 33.

Principles of Transformational Leadership, gives seven principles that he believes helps to produce transformational leaders.

The first principle is the purpose principle; Blane says, "when we lack a clear and compelling purpose for our leadership, as well as for our teams and organizations, we are driving in a fog."¹⁰ Though it may seem harsh, the purpose of the organization must be realized and clearly understood by all for the team to have success. Blane says, "with a clear and compelling purpose, we remove our foot from the brake and squarely hit the accelerator."¹¹ Along with the promise principle, Hugh Blane also addresses what is called the "promises principle." Blane says, "a promise is an abiding commitment, an assurance to others that we will or will not do something."¹² Blane prides himself on talking about what a transformational organization needs to do to be one of passion, innovation, and growth. The promise principle is a crucial component to this, and Hugh Blane says, "without exception, kept promises do more for a leader's credibility and trustworthiness with employees and customers than any leadership development initiative."¹³ Blane says, "consequently we struggle to keep our promises to others and ourselves because we have not planned to honor our promises, they have little chance of being fulfilled."¹⁴ Promises are challenging to keep when one has not adequately planned

¹⁰ Blane, 7 *Principles of Transformational Leadership*, 30.

¹¹ Blane, 7 *Principles of Transformational Leadership*, 30.

¹² Blane, 7 *Principles of Transformational Leadership*, 56.

¹³ Blane, 7 *Principles of Transformational Leadership*, 60.

¹⁴ Blane, 7 *Principles of Transformational Leadership*, 61.

to fulfill what was guaranteed to happen. One of the reasons people do not plan effectively is that fear has taken over and causes them to become stagnant. Blane states:

Some people say that fear can be a decisive element in our lives. That may be true when it comes to having a healthy dose of caution against overtly risky behavior, but in the business world, letting fear take control is paramount to self-sabotage. When we are fearful, we play not to lose instead of playing to win.¹⁵

Being a transformational leader requires a person to have the audacity enough to remain courageous. Joshua Medcalf and Jamie Gilbert understand this by stating, “becoming a transformational leader will quite possibly be the hardest thing you have ever done, but it might also be one of the most rewarding things you ever do.”¹⁶ Transformational leadership requires two critical things according to Blane “consistency” and “credibility.” He says, “in order to be consistent, leaders have to know what they want to do and when it is important to do so.”¹⁷ In opposition to that, Blane says, “inconsistency comes if – and this is a big *if* – you do not believe fully in your purpose and any extenuating promises.”¹⁸ He also mentions that transformational leaders recognize that what they say matters, and they strive to create explicit promises about what can be expected of them.¹⁹ Transformational leadership is a call to lead strategically, which requires an individual to have imagination and love. Kenneth McFayden says, “a lively imagination in leaders

¹⁵ Blane, *7 Principles of Transformational Leadership*, 63.

¹⁶ Joshua Medcalf and Jamie Gilbert, *Transformational Leadership: Lot's of People Talk About It, Not Many People Live It. It's Not Sexy, Soft, or Easy* (Columbia, SC: Create Space, 2017), 52.

¹⁷ Blane, *7 Principles of Transformational Leadership*, 76.

¹⁸ Blane, *7 Principles of Transformational Leadership*, 76.

¹⁹ Blane, *7 Principles of Transformational Leadership*, 77.

expands their capacity to be energetic, intelligent, and loving.”²⁰ McFayden also states, “strategic leaders understand that they are called to serve people through attending to their losses and helping to discern their future.”²¹

Leading from the Heart

Mark Crowley, in his book *Lead from The Heart*, says there is a problem and a disconnect between leaders and the people who work for them.

Money alone cannot solve the problem (and what workers really are clamoring for is heart), the study states that employees remain frustrated and skeptical about senior management’s ability to lead and inspire, but also in what they refer to as the ‘employment deal.’ This deal goes beyond any pay raises, incentives, and benefits. It includes emotional connections gained through things like fairness, career development, and seeing how their work fits into the bigger picture of the organization.²²

The people who are following leadership expect more than money; instead, these individuals look for consistency. Crowley says, “the 2007 study, published in *Leadership Quarterly*, found that two in five bosses (39%) did not keep their word (a mortal sin in leadership) and nearly identical percentage failed to give credit to subordinates for work they had done.”²³

Mark Crowley is saying that an individual cannot pay people enough to do a job when people undervalue them and their work. Leaders must recognize that the people

²⁰ Kenneth McFayden, *Strategic Leadership for a Change: Facing Our Losses, Finding Our Future* (Herndon, VA: The Alban Institute, 2009), ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1693432>.

²¹ McFayden, *Strategic Leadership for a Change*.

²² Mark Crowley, *Lead From The Heart: Transformational Leadership for the 21st Century* (Bloomington, IN: Balboa Press, 2011), 13.

²³ Crowley, *Lead From The Heart*, 14.

who are following them are not robots and must make them feel appreciated. A leader should never be too busy or occupied with tasks that he or she fails to give volunteers or workers credit when it is due. Crowley says research shows that there is a disconnect between bosses and their subordinates had real consequences.²⁴ Mark Crowley says, "feeling undervalued and unappreciated, employees said they were less engaged, less productive and far less willing to show initiative by taking on additional tasks, working long hours and weekends."²⁵

Medcalf and Gilbert, in their book on transformational leadership, states:

I have learned that in teaching and public speaking, people remember less of what I said, and more about how I made them feel. I honestly believe that I subconsciously feel someone's heart posture toward me before they ever say a word to me. Maybe it has to do with their physical posture, facial expression, or how they carry themselves, but most often, I get a sense almost immediately as to whether or not this person cares for me.²⁶

Medcalf and Gilbert help us to further understand that even leaders must recognize that there must be a sense of care and concern for those under their guidance. Those individuals desire more than just to be given a workload of responsibilities and to be compensated. Whether an individual identifies as an employee or a volunteer, he or she should be valued in a way that the leader takes genuine interest in their interests.²⁷

People desire more than simply to occupy a desk or workspace; many genuinely want one-on-one engagement. There is also an insatiable longing to be inspired. Crowley, in his book *Lead From the Heart*, writes

²⁴ Crowley, *Lead From The Heart*, 14.

²⁵ Crowley, *Lead From The Heart*, 14.

²⁶ Medcalf and Gilbert, *Transformational Leadership*, 42.

²⁷ Medcalf and Gilbert, *Transformational Leadership*, 42.

evidenced by these questions; the Conference Board has discovered that a person's degree of engagement in the workplace is not just based on how they think about their job (cognitive), it is also significantly influenced by emotions and how they comprehensively feel about their job.²⁸

A primary reason why those who follow leadership seem to be disengaged is for a lack of care and intentionality by those persons who design and oversee their work. When a leader makes an effort to lead from the heart, it requires the leader to put extra effort into engaging workers and volunteers. It requires that leader to give more attention to making those individuals feel that their work and labor is valued and appreciated. Crowley says one of the issues between leaders and their workers is the fact that the work given lacks sufficient variety and challenges to make the job fulfilling.²⁹ Mark Crowley also states:

Obviously, no job is going to be perfect – and employees will never be great at everything. But when leaders assign work that inspires people, empathize with workers knowing some work will be tedious and challenging and dream up tough tasks as stretch assignments that will teach them and help them grow, I think you go a long way. The easiest and most thoughtful way to solve the job design issues problem is to do the untraditional and build a relationship with each employee and purposely listen to what charges each of them up.³⁰

Crowley is saying, in essence, that when workers feel cared for, they invest more of themselves into their jobs, and they are inspired to serve customers better.³¹ In transformational leadership, there is more to it than a person in power and telling others what they are to do. This sort of leadership calls for the leader to engage those following him or her on a deeper level. This sort of leadership has to do with relationships and rewarding individuals for their efforts. Burns says in his book on leadership that "sheer

²⁸ Crowley, *Lead From The Heart*, 18.

²⁹ Crowley, *Lead From The Heart*, 19.

³⁰ Crowley, *Lead From The Heart*, 20.

³¹ Crowley, *Lead From The Heart*, 34.

evil and brute power always seem more fascinating than complex human relationships."³²

When a person is leading a group of people, it is easier to tell them the expectations you have rather than to attempt to understand them as a person. There is not much effort that a person has to put forth for leaders to wield expectations on people. However, limitations are highly existent in this kind of leadership because it does not cause excellent communication between the leader and those who are working in the organization. Burns says, "We must recognize the limited reach of 'total' or 'coercive' power, and we must see power and leadership as not things but as relationships."³³ Transformational leadership is not an easy task to undertake, but an established relationship between boss and those under his authority will yield results.

Servant Leadership

In his book *Servant Leadership*, Robert Greenleaf talks about Thomas Jefferson and many others who embody this dynamic way to lead. There are those leaders that desire to be in the spotlight and receive applause for a job well done, and then there are those who give without any expectation. Greenleaf writes says,

Jefferson believed that the war would be won by the colonies, that there would be a new nation, and that that nation would need a new system of law to set it on the course that he had dreamed for it in the Declaration of Independence. So, he went back to Monticello, got himself elected to Virginia legislature, and proceeded to write new statutes embodying the new principles of law for the new nation. He set out, against the determined opposition of his conservative colleagues until he was slowed to a halt. Then he would get on his horse and ride back to Monticello to rekindle his spirit and write some more statutes. Armed with these he would return to Williamsburg and take another run at it. He wrote one hundred and fifty statutes in that period and got fifty of them enacted into law, the most notable

³² James MacGregor Burns, *Leadership* (New York, NY: Harper Perennial, 2010), 10.

³³ Burns, *Leadership*, 11.

being separation of church and state. For many years Virginia legislators were digging into the remaining one hundred as new urgent problems made their consideration advisable. When the Constitution was drafted some years later, Jefferson wasn't even around; he was in France as our ambassador. He didn't have to be around. He had done his work and made his contribution in the statutes already operating in Virginia. Such are the wondrous ways in which leaders do their work — when they know who they are and resolve to be their own persons and will accept making their way to their goal by one action at a time.³⁴

When Greenleaf talks about his view of servant leadership, he also has something to say about the requirements of responsibility. He says, “responsibility as the word will be used here, requires that a person think, speak, and act as if personally accountable to all who may be affected by his or her thoughts, words, or deeds.”³⁵

Visionary Leadership

In his book *Visionary Leadership*, Burt Nanus says, “there is no more powerful engine driving an organization toward excellence and long-range success than an attractive, worthwhile, and achievable vision of the future, widely shared.”³⁶ When it comes to transformational leadership, there must be a vision for the organization to succeed and to flourish. Nanus says, “that the vision must not be ordinary, rather it must be attractive so that the people being led will gravitate to the leader.” In order to properly transform an organization, Nanus says that the vision must be realistic, credible,

³⁴ Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness* (New York, NY: Mahwah, NJ: Paulist Press, 2002), 45.

³⁵ Robert Greenleaf, *On Becoming a Servant Leader*, ed. Don M. Frick and Larry C. Spears (San Francisco, CA: Jossey-Bass Inc., Publishers, 1996), 41.

³⁶ Burt Nanus, *Visionary Leadership: The Strategies for Taking Charge* (San Francisco, CA: Jossey-Bass, Inc., 1992), 3.

something that inspires action, and attractive for your future organization.³⁷ Burt Nanus also adds:

A vision is only an idea or an image of a more desirable future for the organization, but the right vision is an idea so energizing that is, in effect, jump-starts the future by calling forth the skills, talents, and resources to make it happen. For example, Henry Ford's vision of a widely affordable car and Steve Job's vision of a desktop computer for personal use were such powerful ideas that they were instrumental in assembling the investments and creative people necessary to bring them into being. Talented people and investors always want to be where the action is and the great leaders.³⁸

Leaders must have a clear and concise vision in order for their organization to progress and move correctly toward the intended aim and goal. Therefore, if a person desires to have visionary leadership, he or she must know the right vision for their organization and how it works.

In his book *Visionary Leadership*, Burt Nanus identifies three specific areas and points out how this vision works.

The Right Vision Attracts Commitment and Energizes People

People seem to need and want something they can commit to, a significant challenge worthy of their best efforts. People are willing, even eager, to commit wholly and voluntarily to something genuinely worthwhile, something that will make life better for others, or that represents a significant improvement for their community or country, or that enables their organization to grow or progress.³⁹

³⁷ Nanus, *Visionary Leadership*, 8.

³⁸ Burt, *Visionary Leadership*, 8.

³⁹ Nanus, *Visionary Leadership*, 16.

The Right Vision Creates Meaning in Workers' Lives

People need to find meaning in their work, especially in a world where traditional sources of meaning – in family, church, community – have been losing their ability to supply a sense of purpose for many people's lives.⁴⁰

The Right Vision Establishes a Standard of Excellence

People want to do a good job and desire to have a feeling that they are forcefully advancing the organization's purposes. People in the organization must be clear about what the purposes are and what action is likely to advance them. The vision is described by Burt Nanus in his book when he says, "this is what we see as our distinctive competence, this is what we stand for, and there is where we are going."⁴¹ This means that if the vision is to be realized by an organization, it must be shared with the people so that there will be productivity and success. The people working with leaders must be fully aware of what the intentions are so that they will know the intended goal. In the book *Passionate Visionary*, Acough and Cotton state:

One line from the book of Proverbs has become the most widely quoted biblical verse in modern leadership literature: 'Where there is no vision, the people perish' (Proverbs 29:18). These words are taken from the King James Version because other translations do not use the magic word 'vision.' Leadership coaches and motivational speakers love this quote because it creates a space for talking about the vital work of leaders: dialogue with followers about what is important to community life. All communities, and this include organizations, need a sense of direction towards a future state of affairs and a shared understanding about the core values of community life.⁴²

⁴⁰ Nanus, *Visionary Leadership*, 17.

⁴¹ Nanus, *Visionary Leadership*, 17.

⁴² Richard Cotton Ascough, *Passionate Visionary: Leadership Lessons from the Apostle Paul* (Peabody, MA: Hendrickson Publishers, LLC, 2005), 33.

Ascough and Cotton write, “visions that are not shared with others turn out to be worthless, and leaders who cannot or will not share their ideas about the future are probably worthless, too.”⁴³ When a leader has desires to be a great visionary, he or she must share that vision or mission, but it also is a requirement to have confidence in it and oneself. In the book *Jesus, CEO: Using Ancient Wisdom for Visionary Leadership*, Laurie Beth Jones says, “Jesus knew His mission statement, and he did not deviate from it. He declared that his mission was, in essence, to teach people about a better way of life, and saw himself as a teacher and healer.”⁴⁴ Jesus had a focus while He was on earth, and Jones says, “here is someone endowed with limitless power from on high, he could have done anything literally, yet he did not build a temple or synagogue, did not write or distribute books, he did not even heal all the sick people in the world, His mission was particular, he stuck to his mission.”⁴⁵

In order for one to stick to the mission or vision, it also requires an individual to have a strong belief in himself or herself. Laurie Jones says, “Jesus was one of the most confident beings who ever lived, and he envisioned himself as a vital opening for the people.”⁴⁶ Jones also states that belief in oneself is a crucial quality of leadership because a leader who fluctuates back and forth sends a very wavery signal.⁴⁷ The leader who desires to be transformational must have bold confidence in the vision that he or she has

⁴³ Ascough, *Passionate Visionary*, 33

⁴⁴ Laurie Jones, *Jesus, CEO: Using Ancient Wisdom for Visionary Leadership* (New York, NY: Hachette Book Group, 1995), 13.

⁴⁵ Jones, *Jesus, CEO*, 14.

⁴⁶ Jones, *Jesus, CEO*, 15.

⁴⁷ Jones, *Jesus, CEO*, 15.

put forth to their followers. Confidence must be in the leader, then that individual can create shared space to more fully disclose his vision to the organization. Ascough and Cotton say, "building shared space – which is essentially a process of co-creation – is messy, time-consuming work."⁴⁸ Furthermore, Ascough and Cotton say, "building shared space takes passion, stamina and a gift for honest, supportive dialogue, and builds sustainable communities."⁴⁹ According to Ascough and Cotton, "the vision must be shared with those who are working with the leader. Though the leader must make every effort to share the vision that he or she has, there will be difficulties and stumbling blocks in the path."⁵⁰ Ascough and Cotton state:

Transformational leaders such as Paul challenge people to change and grow, to look at the world in new ways. It is rarely a smooth journey since the status quo tends to have a stronger hold on the imagination and heart than any exciting vision of the future. Thus, leaders can expect to encounter adversity in its many forms. While the details of concrete life situations differ in their intensity and threat, adversity remains a central fact of life for transformational leaders. How they respond to adversity is the hallmark of their effectiveness.⁵¹

Biblical Leadership

Biblical leadership also has something to say as it pertains to transformational leadership in any organization and, in particular, the church. Ken Blanchard and Phil Hodges, in their book *Lead Like Jesus*, contend that leadership is a process of influence; anytime you seek to influence the thinking, behavior, or development of people in their personal or professional lives, you are taking on the role of a leader. Blanchard and

⁴⁸ Ascough, *Passionate Visionary*, 40.

⁴⁹ Ascough, *Passionate Visionary*, 42.

⁵⁰ Ascough, *Passionate Visionary*, 47.

⁵¹ Ascough, *Passionate Visionary*, 47.

Hodges see biblical leadership or leading like Jesus as a form of transformational leadership.

The following model demonstrates how their biblical model relates to transformational leadership:

Transformational Leadership Model

- Personal Leadership – Outcome = Perspective Matthew 3:13-4:11
- Organizational/Community Leadership – Outcome = Effectiveness/Reconciliation Matthew 28:19-20
- One-on-One Leadership = Trust Matthew 4:18-24
- Team/Family Leadership – Outcome = Community/Legacy Matthew 10:5-10.⁵²

The model of transformational leadership that Blanchard and Hodges embrace is consisted of servant leadership. It is the kind of leadership that does not seek to please self, but it intends to serve others in every possible way. Ken Blanchard and Phil Hodges state, "the term leader is mentioned only six times in the King James Version of the Bible, while the term servant more than nine hundred times."⁵³

Leadership in the church is a transformational and highly significant responsibility as servants of Christ, and we are held accountable for being a good steward. John Stott addresses pastors specifically when he says, "we are Christ's

⁵² Ken Blanchard, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time* (Nashville, TN: Thomas Nelson Inc., 2005), 20.

⁵³ Blanchard, *Lead Like Jesus*, 47.

subordinates or underlings.”⁵⁴ Stott says that Christ has entrusted the scriptures to us that we may, in turn, expound on them to others.⁵⁵

Biblical leadership usually recognizes three distinct groups of leaders within the church: pastors, elders, and deacons.⁵⁶ Some have believed that the church functioned most effectively when the governmental authority was vested in one central person such as a bishop or overseer.⁵⁷ According to Gerald Small,

an overseer instructs the flock in the way it should go (1 Thes. 5:12; 1 Tim. 5:17); he directs the flock and gives commands in order to meet responsibilities (Titus 2:15); he exerts a beneficent control over the flock (1 Tim. 3:4,5); he guides them through preaching (1 Tim. 5:17); he carefully considers what is the Lord’s will (Eph 5:15f); he charts courses of action for the church (1 Cor. 16:1-4); he guides them in solving problems and meeting needs (Phil. 4:1-8).⁵⁸

Biblical leadership is also effective when it is centered on the idea of bringing things into proper focus through planning. In his book *A Leader After God’s Own Heart*, Jim George writes, “Nehemiah wanted to focus his passion on one thing, on a new and more worthy objective — on rebuilding Jerusalem, the city of God.”⁵⁹ George continues, “He spent months and months planning what was needed, planning on what to say, planning on

⁵⁴ John Stott, *Basic Christian Leadership: Biblical Models of Church, Gospel, and Ministry* (Downers Grove, IL: Inter-Varsity Press, 2002), 101.

⁵⁵ Stott, *Basic Christian Leadership*, 104.

⁵⁶ Gerald G. Small, “The Elder-Deacon Relationship,” *Journal of Christian Education* (US) 2, no. 1 (1981): 33–44, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0000954062&site=ehost-live>.

⁵⁷ Small, “The Elder-Deacon Relationship,” 33–44.

⁵⁸ Gerald G. Small, “The Use of Spiritual Gifts in the Ministry of Oversight,” *Journal of Christian Education* (US) 1, no. 1 (1980): 21–34, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0000953623&site=ehost-live>.

⁵⁹ Jim George, *A Leader After God’s Own Heart: 15 Ways to Lead with Strength* (Eugene, OR: Harvest House Publishers 2012), 80.

what to ask for.”⁶⁰ Charles A. Tidwell offers a word about biblical leadership and how it is effective through good organization. Tidwell states, “good organization distributes the workload.”⁶¹ He says, “as Jethro told Moses about his assignment, ‘the thing is too heavy for you; you are not able to perform it alone.’”⁶²

Conclusion

In this project, one of the assumptions is that through proper training, teaching, and discipleship, that this model of instruction will produce healthy and organic growth in church leaders to help the church realize her full potential. The process of leadership training and discipleship established in this project will help to promote a focus on servant leadership. The church is full of fertile soil that is waiting to be fertilized by leadership to produce more disciples for the work of the ministry and the building of the kingdom of God.

This researcher understands that leadership is something that is often misinterpreted, but to understand it correctly, it should be seen through the proper lens. Therefore, this researcher believes that when one looks through a visionary, biblical, and transformational lens, you see real leadership. Benjamin K. Forrest and Chet Roden state that, “Godly leaders are empowered by God to lead in countercultural ways both inside

⁶⁰ Jim George, *A Leader After God's Own Heart: 15 Ways to Lead with Strength* (Eugene, OR: Harvest House Publishers 2012), 80.

⁶¹ Charles Tidwell, *Church Administration: Effective Ministry for Leadership* (Nashville, TN: Broadman Press, 1985), 109.

⁶² Tidwell, *Church Administration: Effective Ministry for Leadership*, 109.

the church and the culture at large.”⁶³ Transformational leadership suggests that communities of like-minded collaborators become a place of inspiration, aspiration, and accelerated growth for everyone involved.⁶⁴ In the book *Passionate Visionary*, Ascough and Cotton state that, “The idea that leadership and encouragement are closely linked is a central theme in academic discussions of what has come to be called “transformational leadership.”⁶⁵

This project assumes that the current leadership of the church is in a state where there is a need for proper teaching, leading, and transformative learning. Richard S. Acough and Charles A. Cotton state:

Leaders challenge others to see the world differently, to see themselves differently, and to act on those changed perceptions. But the challenge must come with a helping hand and more than a few supportive words. That encouragement factor facilitates the process, and Paul models it for each of us who would claim a leadership role.⁶⁶

This researcher agrees with Burt Nanus’s belief about setting the leadership in order when he says, “effective leadership empowers an organization to maximize its contribution to the well-being of its members and the larger society of which it is apart.”⁶⁷ This project uses an approach that is rooted in the biblical text and those resources that speak to transformational leadership. This researcher will also use the expertise of biblically sound practitioners that will help inform and solidify the project in

⁶³ Chet Roden and Benjamin K. Forrest, *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids, MI: Kregel Academic Publications, 2017), 199.

⁶⁴ Blane, *7 Principles of Transformational Leadership*, 78.

⁶⁵ Ascough, *Passionate Visionary*, 66.

⁶⁶ Ascough, *Passionate Visionary*, 66.

⁶⁷ Nanus, *Visionary Leadership*, 10.

the areas of transformational and biblical leadership. Much of what this project is centered around represents what Ascough and Cotton call a “magic formula.”⁶⁸ Instead, this project will seek to create a space for conversation and instruction about what is essential to organization and community life.⁶⁹

⁶⁸ Ascough, *Passionate Visionary*, 39.

⁶⁹ Ascough, *Passionate Visionary*, 39.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This doctoral thesis is titled "Building Leaders: An Instructional Model for Strengthening Church Leadership Through Discipleship Training and Teaching." This project's context is the St. Luke Missionary Baptist Church in Crockett, Texas, the county seat for Houston County. The congregational makeup consists of individuals who identify as African American and have lived in Crockett for many years. This community thrived for a while, but it has suffered economically due to it being a rural location. Just as the community has suffered, St Luke has been impacted in the same way — and from a spiritual standpoint as well.

The St. Luke Church is known throughout the community and abroad for her longevity in the community, the desire for Christ-centered preaching, and historical connections to local, state, and national conventions. The St. Luke Missionary Baptist Church has been in existence for 120 years; and in those years, it has had a sincere desire to be the hands and feet of Jesus. These beloved individuals have done this by remaining consistent with the call of the Lord. This congregation desires to be a beacon of light and endeavors to fulfill the call in reaching sinners and bringing them to repentance. Furthermore, this band of believers has traveled near and far spreading the Gospel of Jesus Christ. That same desire still resides in the hearts of the people as St. Luke has

made strides to build on those cherished spiritual relationships. This Church has reconnected by rejoining the local level organizations in which she has an affiliation. This body of believers has also reinstated and reinstituted ministries that have suffered on the ministry's margins. There has been retooling and reigniting from within so that more ministry may take place on the outside.

However, in light of this earnest desire to be spiritually disciplined and to be a light to the community, leadership in the Church is often, inevitably, spiritually unprepared. Due to inconsistencies, leadership and the constant change in the pastoral office, training and development are not evident. Many churches carry on with business as usual, but they are not spiritually prepared because the leadership does not go through the proper training for the ministry's work. Too often, churches believe that they have been standing for so long without good leaders that they can continue to exist. Many also believe that regardless of leadership turnover, the Church can be successful if the same members remain.

Leadership is not an easy thing to address, and the Church is not immune to having to grapple with this sort of difficulty. Many of the leadership challenges happen because there is a lack of access to information and education for individuals. There are many persons, probably, who desire to see change and want the Church to reach the height of her potential; however, a proper understanding of leadership is necessary. Moreover, there is a need for a proper understanding of what leadership is, but there is a need for willing participants to engage to be spiritually prepared leaders in the Church. Building leaders is not a priority, possibly due to several reasons not limited to the pastorate; but this does not negate the importance that the lack of leadership training, to

some extent, has always been present in every church and also in the St. Luke Missionary Baptist Church of Crockett, Texas.

Hypothesis

This hypothesis studies church leaders in a rural community that require discipleship training and teaching. This project hypothesizes that strengthening church leaders through an effective discipleship process will cause the church's leadership to grow organically. This project is not conducting an exhaustive study on leadership training and how these leaders will be ready for ministry work, having gone through this type of process. In this effort, those in leadership positions will learn and understand the importance of being in order and according to God's word.

This Church and its leaders have endured much because of the constant transition of pastoral leadership. Furthermore, the leadership has suffered due to a lack of preparedness and consistency in leadership. However, it is with great expectancy that with the proper training, the participants will overcome their various challenges to be an effective leader in the church.

In this project, one of the assumptions is that through discipleship training, teaching, and discipleship, this instructional model will produce healthy and organic growth in church leaders to help the church realize her full potential. St Luke Church has not engaged in proper training for its leadership, and it has not currently offered training in the community. The attitude has been that this type of event is not necessary because for 120 years, it has not taken place. The issue for this Church is that she has not embraced the necessity of formal leadership training to fortify the ministry's work. The

lack of taking on this endeavor has only created an avenue for other problems to manifest in other areas. Yet, the Lord is in His Holy temple, and he has opened the door so that this type of training will take place.

Intervention

The context of this research project is the St. Luke Missionary Baptist Church, which consists of a predominantly black congregation of about 120 members. The Church is in Crockett, Texas, which is the county seat of Houston County. The population of this rural city is approximately 2,100 people. The Church consists of five ordained deacons, ten women known as a deaconess, and about twenty-five people who operate in a leadership capacity. These individuals carry titles and keys. However, none of the vast majority, if not all of them, have had the pleasure of going through a Christian leadership summit that focuses on giving ministry leaders tools to do ministry.

An ordained minister who was seminary trained with a Master of Divinity degree with a leadership concentration became the pastor of this historical Church. After spending a full year of getting to know the Church members, the Holy Spirit made him aware that there was a need for leadership training. This church's leaders required discipleship training and teaching but believed they could continue with business as usual without it.

The St. Luke Missionary Baptist Church has shown signs of a willingness to embrace the need for training and teaching by electing to be led by a thirty-one-year-old trained in the seminary. There were many bumps in the road because of the mismanagement of funds leading to distrust and disunity. This disunity was so immense

that it stopped the Church from thriving, rather than just surviving. Therefore, there was an attitude that the Church and ministries still existed and were funded; that seem to make the idea of leadership training an after-thought. As a result, people are in leadership positions, there are also people following this leadership, but it does not entirely produce spiritually prepared leaders.

Geoffrey Guns asserts, “Spiritual leadership is the key to developing congregations that have a keen spiritual focus and orientation on the things that matter most to God.”¹ In essence, the kind of leadership in your church matters, and it will determine the ministry's trajectory. Any business, from a secular point of view, has consistent training for those who lead. It is also necessary for the St. Luke Church to have the needed training. Organizations have leadership training because the company intends to develop persons who do not just stand in front of people holding up the title of leader. Rather, the expectation is for that individual to exemplify the definition of true leadership authentically.

Stevens and Collins states, "servant leadership starts with service, and it involves vision and discernment."² Instead of carrying this view of leadership, many believe that carrying a title of leader is simply centered around the title or position they possess. It is detrimental to the church, and it is a dangerous way to think, which makes her stagnant. For this to change, discipleship training and teaching are necessary so that those who lead

¹ Geoffrey Guns, *Spiritual Leadership: A Guide To Developing Spiritual Leaders in the Church* (Lithonia, GA: Orman Press, Inc., 2000), 82.

² Paul R. Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership*, Rowan & Littlefield Publishers, 1993. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=3031667>.

in the church will move forward educating and equipping others with the tools necessary for the ministry's sake.

Thankfully, however, an opportunity has presented itself for me to present a leadership summit. For the group of leaders at the St. Luke Missionary Baptist Church to thrive in the area of leadership, the topics would need to focus on leadership in administration and finance, leadership in Christian education, and leadership in discipleship and evangelism. I believe that these are three key areas that all leaders need exposure to in order to be spiritually prepared leaders in the church.

This undertaking required having an assembly of all church leaders, which included the deacons, deaconess, auxiliary leaders, and persons working in the finance department. The ages of these people ranged from twenty years to seventy-five. These individuals took part in a Christian Leadership Summit to be exposed to information and learn from experienced leaders in the church. The central focus of the Summit was “A Training Model of Leadership Development for Equipping Spiritual Leaders.” There was a devotional period in each training so that all of the people gathered would spend time in prayer and hear the scripture's reading. The focus was to equip leaders by hearing from individuals from very different backgrounds and experiences. The individuals who participated as lecturers possess much experience in their respective ministry areas, which is a credit to how they presented their information.

This ministry model in the form of a Christian Leadership Summit also included participants from other respective churches and backgrounds. This resulted from creating a flyer and an advertisement about this leadership summit. These individuals are leaders in their churches who are also business owners, port commissioners, real estate agents,

and secretaries for various entities. After the event's publicity, these individuals were relentless in their commitment and desire to be a part of what was soon to take place. All of the participants were thrilled and excited about what they anticipated they would receive. The lecturers were thrilled that there would be other participants outside of the St. Luke Church because so many need this kind of training.

For the Summit, I selected three topics, and each lecturer focuses on that one subject matter for forty-five minutes. Therefore, all participants could receive forty-five uninterrupted minutes of information that many may not receive in their entire span of ministry leadership. So many of the participants were giving testimony by everything that had taken place. A participant was moved to tears in the last session because the lecturer spoke to a very deep place in her heart. This individual said she had never experienced a meeting or Summit that had touched her in that way before. After the lecturer spoke, there was a time for a question-and-answer session, where the participants could ask the lecturer's questions over the material presented. It took place after everyone had a ten-minute break to refresh. Participants had questions and were thrilled about how the lecturer's continued to pour into their lives with the wealth of knowledge and wisdom over many years of practice in the field of ministry. There was an overwhelming consensus by the people that there should be a part two of the sessions. This Summit ended up being a place of information, inspiration and reinvigoration. One of the lecturers themselves gave testimony that before this event they felt depleted, but after the meeting, they had a sense of new life and ready to tackle the rest of this year with determination and fervor.

Research Design

This project's methodology is mixed, and it has within it a combined form of qualitative and quantitative data. For the project, an announcement flyer was published (see Appendix A), a pre-test survey (see Appendix B), and a post-test (see Appendix C); these were used to gather important information. Also, there was a demographic survey (see Appendix E), which was used to collect data. According to John W. Creswell, mixed methods are a blend of qualitative and quantitative research methods.

The qualitative method provides expression to understanding the social problems that contribute to individuals and groups. The three core designs in mixed methods research – (a) convergent, (b) explanatory sequential, and (c) exploratory sequential – are detailed in terms of their characteristics, data collection and analysis features, and approaches for interpreting and validating the research.³

According to William R. Myers, “a quantitative method attempts to measure available data through a sequence of increasingly sophisticated programs.”⁴ Myers also states, “key to such measurement is a true random sample (with equal opportunity for every item and the identification of experimental and control groups with both submitted to the pre-and post-testing.”⁵ This process's objective is for the researcher to present a broader use of the data to form a thorough picture of the investigated material. As it pertains to mixed methods, Creswell states, “there are several unique ways that theory is incorporated into a mixed-methods study in which researchers collect, analyze, and integrate both quantitative and qualitative data using diverse mixed methods designs.”⁶

³ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Kindle Locations 701-703), SAGE Publications, Kindle Edition, 2007.

⁴ William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago, IL: Exploration Press, 2002), 21.

⁵ William R. Myers, *Research in Ministry*, 21.

⁶ Creswell, *Research Design*.

Measurement

This project's objective was to garner as much support as possible from the leadership of the St. Luke Church. This strategy also involved getting the support of others from outside of the St. Luke community. The use of this formula was designed to impact the way people in the congregation of St. Luke and others might view leadership in the context of ministry. It was an imperative need that these individuals at the St. Luke Missionary Baptist Church be involved in this type of leadership summit. Finally, the need for interaction and conversation would be needed among the Church's congregants to make progress.

Instrumentation

The instrumentation for this project consisted of both pre-test and post-test surveys. Another instrument used as part of this project was the demographic survey. Before the implementation of this project, it was required that all participants be willing to be committed and prepared to participate in the work of learning about Christian leadership. The desire for more insight into the understanding of leadership was key for the participants to receive the meeting's full value.

The surveys presented, such as the pre-test and post-test, the support needed and guided the participants. All of the parties involved were willing to give their best efforts in contributing to the Summit and in learning what it means to be a leader. The participants were prepared and ready to digest the information that the lecturers were going to present. The lecturers themselves were in constant communication and desired to understand the expectation for their particular assignment. The demographic survey

itself testified to the various backgrounds of individuals who desired to become better leaders in their respected service area. It has become evident that there is a need in the church community for this type of format that raises important leadership questions.

There is an increasing necessity to invite people to be trained in Christian leadership, so people will have the opportunity to see what areas they may be able to improve.

Stakeholders

Professional associates who were included in this project were the Rev. Dr. Nate Brooks, a graduate of The Southern Baptist Theological Seminary from the Doctor of Ministry program; Rev. Dr. Reginald Dawkins, a graduate of the United Theological Seminary of Dayton, Ohio, Doctor of Ministry program; Rev. Dr. Jamison Hunter, a graduate of the United Theological Seminary of Dayton, Ohio, Doctor of Ministry program; and Rev. Dr. Phillip Pointer, also a graduate of the United Theological Seminary of Dayton, Ohio, Doctor of Ministry program and current mentor of the program. Each of these individuals provided guidance and insight into what is expected for this project to rise to the level which is expected. As this project continued to have form, and its own peculiar form, all professional associates were very supportive in prayer and giving direction, sometimes from their own experiences. Because of their vast knowledge and understanding of leadership, all of these persons gave pertinent information and book recommendations. Furthermore, these men opened up from their personal experiences, successes, and failures in their respective areas and leadership contexts. All of the professional associates were able to give direction and guidance on their view of Christian leadership. The Rev. Dr. Phillip Pointer was instrumental in

providing resources in understanding leadership development in the church and how it has produced satisfactory results in his context. The Rev. Dr. Jamison Hunter provided materials to help that were informative and gave insightful information in developing leaders. The Rev. Dr. Nate Brooks graciously provided insight from his Doctor of Ministry program and provided viable resources to further inform me. Finally, the Rev. Dr. Reginald Dawkins provided information and insight to further refine the project's ideas.

The context associates were very helpful in planning the certain steps and phases for the implementation of the "Christian Leadership Summit." All of the meetings for this event were to be held in-person to discuss the leadership summit by way of meeting at the St. Luke Missionary Baptist Church sanctuary with social distancing measures in place. These were meetings held between the contextual associates and me about the direction we would need to take for all participants to have an inspiring experience.

All participants were able to participate in these meetings because they were willing and could adjust their respective work schedules. I am grateful that the context associates were entirely on board with this project with their full support. I was able to meet and fellowship with the group to discuss how biblical principles intersect with and are directly connected to the biblical text. After sessions were completed, the gathering was dismissed with a benediction and continued with fellowship. After the initial meeting, the group decided to meet every other Sunday afternoon in October and November.

The sign-up sheet was posted at the last meeting, and overwhelmingly all of the individuals signed up. These men were willing and ready to participate and find out more

about Christian leadership. Sister Shawn (anonymous name) was the coordinator for the group of contextual associates, and she addressed the group in a session on leadership, which further stimulated the group's mindset in their effort to participate. This individual was consistent in her constant contact with the participants and in clarifying the form and setting of the leadership summit. She was also in charge of setting up the registration information and distributing information needed for everyone involved. The chairman of deacons was responsible for those who would not register online but preferred the more traditional route of registration in person.

Field Project

Project Seminar

A Christian leadership summit event was held for this project, entitled “Christian Leadership Summit: A Training Model of Leadership Development for Equipping Spiritual Leaders.” This event was held virtually by using the Zoom media platform on Thursday, January 7 from 6:00 p.m. to 8 p.m., Friday, January 8, from 6 p.m. to 8 p.m., and Saturday morning, January 9 from 10 a.m. to 12 noon. Support was garnered for this event by social media posting, word of mouth, and by registration being accessible through the Eventbrite platform. All of the contextual associates, St. Luke leadership, myself, and three lecturers, were all a part of this three-day event. The lecturers that participated were Pastor Charlotte Moses, the executive Pastor of the Christian Faith Missionary Baptist Church of Port Arthur, Texas. She opened up and set the tone for an excellent start on the first day of the event. The subject matter that she dealt with

specifically was leadership in church administration and finance. The second lecturer was the Rev. Dr. Delbert Mack, the Senior Pastor of the Cathedral of Faith Missionary Baptist Church in Beaumont, Texas. He was splendid in his presentation on leadership in Christian Education. The last lecturer for the leadership summit was the Rev. Dr. T. R. Williams, who is the Pastor-Emeritus and founder of the New Faith Church of Houston, Texas. He lectured on the subject of leadership in discipleship and evangelism. This event was divided into three training tracks, and all of the participants signed up for each one of them. Each day of the event consisted of opening remarks from the facilitator, prayer and scripture were rendered for a short devotional period. The program continued with an itinerary review for what would take place for the rest of the session and the next day of the Summit. After this, the facilitator stepped in again to introduce the speaker set for the day to lecture on his or her subject. After the speaker presented, all who were participating were granted a ten-minute break to refresh themselves. When the break was complete, everyone came back together for an open forum in a question-and-answer session with the lecturer. On the last day of the event, I gave closing remarks and encouragement to all of the participants.

The first lecturer, Pastor Charlotte, lectured in training track one on leadership in administration and finance. She also included insightful information on what is called the Ministry of Helps. Her presentation's scriptural foundation came from 1st Corinthians 12:28. This presenter talked about the purpose and function of leaders in the Church, which centered around supporting the pastor's vision and displaying spiritual strengths. She talked about leaders supporting and demonstrating maturity so that other individuals in the Church will display that same attitude. Efrain Agosto states, "religious leadership is

first and foremost about character, integrity, humility, and self-sacrifice as modeled by Paul and Jesus."⁷ Pastor Charlotte gave the participants a definition for leadership in saying it consisted of spirit-filled and formed a nucleus surrounding the pastor and those who assist him or her. She also spoke on the goals and general requirements for those who operate in leadership in the church. She mentioned how the church's leaders should be a credit to the Heavenly Father and to oneself while exercising spiritual stability.⁸ Pastor Charlotte also talked about requirements such as having the proper temperament of a leader, consistent attendance, wearing proper attire, and being willing to support the ministry prayerfully and financially. Finally, she talked about financial policies and procedures, and here she talked about leaders having an understanding of the church's finances. Pastor Charlotte talked about various topics such as property and equipment, leases, payroll, cash disbursements, and fiscal management. She shared in an in-depth way the operation of the church and the leader's role and how the two intersect.

Some persons have gifts of administration. Paul, especially, wrote of these gifts. He included administrators in his listing of gifts in 1 Corinthians 12:28 and in other places. He said of the gifts in Ephesians 4:12 that they were given 'for the immediate equipment of the Children of God for the work of service.' The administration is an enabling gift. As believers come together and form a church, administration enables the members to identify and clarify their purpose. In today's churches, it might be the Church Council or the long-range planning committee of a church, which leads to the development of purpose. In some churches, a special committee for this purpose might be called into being. In any event, there needs to be widespread involvement of members in the process of developing a statement of purpose.⁹

⁷ Agosto, Efrain. *Servant Leadership: Jesus and Paul*. (Saint Louis, MO: Chalice Press, 2005), ProQuest Ebook Central.

⁸ Charlotte Moses, "Christian Leadership Summit," St. Luke Missionary Baptist Church, Crockett, TX, January 8, 2021.

⁹ Charles Tidwell, *Church Administration: Effective Ministry for Leadership* (Nashville, TN: Broadman Press, 1985), 72

The second presenter, the Rev. Dr. Delbert Mack, lectured in training track two on the role of Christian education and leadership. He began his lecture by talking about how leadership, related to Christian education, will be shaped by your philosophy of Christian education. Dr. Mack states, "When you are dealing with the philosophy, you are dealing with basic beliefs, concepts, and attitudes of an individual or group."¹⁰ He also began his lecture by mentioning the importance of laying the groundwork with a theological foundation in understanding leadership in Christian education. He wanted the group to pause and take a moment to think about God as an educator. Dr. Mack stated that God is the ultimate educator and created man with the need to learn and be educated. He let us know that anyone who desires to be a Christian educator needs to be in constant and close contact with God. He let us know that we cannot tell people things about God if we are not familiar with God's teachings and His philosophy. Simon Ishola states, "Leadership is completed when the equipper empowers those he has equipped into teams to maximize resources in order to execute the mission."¹¹ He also talked about the overall mission of the church as an educator, and he pointed to the scripture in Matthew 28. He tells us how the Lord sent the disciples out as educators and to teach people how to become a Christian. Something interesting that Dr. Mack stated was, "One of the issues we have in the church is that we tell people about being saved, but we stop there and do not tell them about how to live saved."¹² As leaders in the church, we were informed that

¹⁰ Delbert Mack, "Christian Leadership Summit," St. Luke Missionary Baptist Church, Crockett, TX, January 8, 2021.

¹¹ Simon Adewuyi Ishola, "The Pastor and Leadership Excellence in the 21st Century Church," *BTSK Insight* 11 (October 2014):15–28, https://search-ebscohostcom.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rh&AN=ATLAIg0V190408_001712&site=ehost-live.

¹² Mack, "Christian Leadership Summit."

it is our responsibility to carry out this task just as the disciples did in the biblical text. As leaders, he mentioned that “Our job is not to drive people, but we are to draw people.”¹³

Those who attended this training track seemed to have been helped tremendously and began to ask questions during the session. One individual asked, "What would be the best way to approach a young adult who is growing in Christ and a babe in Christ?" As babes in Christ, she was also concerned that these young Christians did not seem to have balance. They seem to be spending all of their time in the church to neglect their young families. Pastor Mack responded, and some key things he mentioned were: "All of us are ministers and educators, study the word, and that our first calling is to our family."¹⁴

There was another participant who serves in an area as an assistant to their pastor. She expressed that we were always trying to teach leaders the importance of being taught. She wanted to know how do leaders come to know you want to lead, but you have to be taught. We have an influx of leaders who want to teach Sunday school, but are trying to have Sunday school training once a month, rearrange the date, but there is no commitment to being educated. Dr. Mack responded that he believed that sometimes the philosophy of educating is more important than the structure, and therefore you may have to be willing to have fewer teachers until it is engrained in the fabric of the leadership that we take teaching and educating seriously.

The third presenter, the Rev. Dr. T. R. Williams, lectured in training track three on leadership in discipleship and evangelism. Dr. Williams mentioned how Jesus gave us a paradigm for how biblical leadership should take place. He raised the point that Jesus

¹³ Mack, “Christian Leadership Summit.”

¹⁴ Mack, “Christian Leadership Summit.”

started at ground zero with nobody following him. He stated this because many times in leadership at the Church, we become discouraged that we are dealing with small crowds and small numbers. We were informed in this session that "God gives possibilities for growth, for expansion, and for development even when we start with nothing."¹⁵ He talked about how as Christians in leadership, the first thing that we must understand is purpose. Dr. Williams used Matthew 4:17 as a foundational text, which says, "Jesus came preaching repent ye for the kingdom of Heaven is at hand." Dr. Williams states that "Jesus knew the reason he was coming into the world was to bring about repentance."¹⁶ The lecturer wanted us to understand that any leader who will lead must understand what purpose God is calling him or her to.

Too many long-established congregations and many historically prominent congregations are experiencing a good bit of conflict. Not infrequently, the pastor/congregation relationship is a challenging one. Behind these difficulties lies, in many cases, grief and loss. 'The church isn't the same.' 'The church isn't like it used to be.' 'I don't feel like it's my church anymore.' These are common laments of those dealing with grief and loss.¹⁷

Dr. Williams talked about how Jesus left the presence of his parents because he was talking with the lawyers and doctors of his day. Jesus' parents sought to scold him about why he did not keep up with them, and Jesus responded that he must be about his father's business. He understood at the age of twelve that he is driven by the purpose for which Jesus has called him. Dr. Williams also talked with us that in leadership, the kingdom of God requires

¹⁵ T. R. Williams, "Christian Leadership Summit," St. Luke Missionary Baptist Church, Crockett, TX, January 8, 2021.

¹⁶ Williams, "Christian Leadership Summit."

¹⁷ Kenneth McFayden, *Strategic Leadership for a Change: Facing Our Losses, Finding Our Future* (Herndon, VA: The Alban Institute, 2009), 43.

that there be people. We were given insight into the fact that no man is an island and that if you are going to be a good leader, it takes more than just yourself. Lastly, Dr. Williams spoke that as leaders, we must be individuals who lead with a plan.

Planning for the advance is at the growing edge of the Church. In this planning, you reach new people to be brought to Christ, new ministries to be developed, and new needs to be met. Here you plan for extraordinary increases in numbers. You also plan for extraordinary improvement in quality, such as in training for workers. You also consider the validity of ministering to those with special needs and those in unique circumstances. Even major strengthening of the base of operations might be considered an advance. The base needs to be strengthened.¹⁸

Those who participate in leading through discipleship and evangelism must plan in order to accomplish a task. There must not be an assumption that, because people have intellect, they automatically know what to do in the kingdom of God. At the close of the lecture, there was a question and answer session. One of the participants asked Dr. Williams, in light of the pandemic, where do you see the church going in the upcoming years and decade. The individual also had questions about the next generational growth in the church and the church's pulse on the community. Pastor Williams responded by saying, in light of the coronavirus, that he sees laziness. He noticed people are becoming comfortable and prefer to worship in pajamas while drinking coffee. He believes that the strength of the community sees the church gathering. He said there is a certain strength that comes when people drive down the street and see cars in the church parking lot. Another person asked about leaders being envious of one's purpose and tries to prevent the purpose from being fulfilled due to envy. How can that be addressed? Dr. Williams talked about David and how Saul rose up to destroy David because the people in the

¹⁸ Charles Tidwell, *Church Administration: Effective Ministry for Leadership* (Nashville, TN: Broadman Press, 1985), 96.

kingdom were singing David's praises. Instead of killing Saul, David gave him over to the Lord, and that was his recourse for dealing with Saul's envy and jealousy. In essence, leaders are not immune to life's difficulties and dealing with obstacles in an endeavor to serve. It was mentioned by the participants how they noticed the bars, clubs, the gym, and so many other amenities remained open during the pandemic, while the churches were closing. The concern was not that the church does what other entities do, but that there should be a boldness to remain faithful. In particular, these leaders gathered from these sessions that Christian leadership must continue with the task of leading even in the face of adversity. Bob Agee states, "If a leader lets the problems and difficulties determine the agenda, he or she ends up being a reactive leader rather than a proactive leader."¹⁹ At the close of these sessions, people gave testimony to how they were helped immensely by the lecturers and everything that constituted the Christian Leadership Summit. Many gave an honest assessment about themselves and realized they either became lethargic or they realized they might be in the wrong assignment as a leader. Many of these leaders testified that sometimes one needs to be trained and equipped in order to lead people properly. These individuals understand that there are so many people who are at the forefront but are leading people astray due to being unprepared to lead. There are so many churches and entities that are suffering because the leadership does not have the tools to do what is necessary for them to thrive rather than to simply barely survive. Having leaders who are not properly trained has consequences that come along with it, but sometimes people become so comfortable in it that it sometimes is not even noticed.

¹⁹ Bob R. Agee, "Servant Leadership as an Effective Approach to Leadership in the Church," *Southwestern Journal of Theology* 43, no. 3 (2001): 7–19, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001398152&site=ehost-live>.

For many churches, having a leadership team that is not spiritually prepared and without any discipleship training or teaching is better than not having one at all. Just to be able to say that one is in leadership is satisfactory enough for many who operate in this capacity. It is a tragedy that so many persons are satisfied with carrying a title of leadership without fully embracing the fact that one must walk in that calling. Leadership is not easy if one is truly going to walk in the full weight and responsibility of what it requires of that individual. Simon Ishola states, “A leader is someone who sets example both in behavior and organization.”²⁰ Therefore, if one is going to step into the arena of leadership and, in particular, Christian leadership, he or she must be ready to become prepared. That person must understand that with the role of leadership comes the understanding that one must be a disciple or a learner so that he or she can go out and produce other learners.

Data Collection and Analysis

Tools used to obtain information included technology that not only collected data but aggregated and assisted in analyzing responses from the summit participants. The technology software provided secure, confidential, non-self-identifying use as well as formulated graphs for view and comparison. For convenience, participants were able to easily access the pre-test, post-test, and demographic surveys from their computers, smart phones, and devices with the use of hyperlinks. For individuals that were not quite technologically inclined, the option to pick up and submit hard copies of the surveys were made available. Individuals that were not local and did not mind being identified were able to give verbal responses over the phone for recording.

²⁰ Ishola, “The Pastor and Leadership Excellence in the 21St Century Church.”

In analyzing the data, the first question of the post-test inquired if the participant “believe leadership training is needed in the Church?” Out of all responses, (100%) of surveyors agreed that there is a need for training in the church. Question four of the same survey asked participants, "do you believe it is necessary to understand leadership and the role it plays in Christian education?" Remarkably, of the responses rendered, (100%) agreed that it is important to understand leadership and the role it plays in Christian education. The last two questions that indicated the necessity for leadership training was questions five and six of the post-test questionnaire as it pertains to leadership in administration and finance as well as discipleship and evangelism. (100%) agreed that these (leadership in administration and finance, discipleship, and evangelism) were important to understand. The data collection and analysis from the Christian Leadership Summit at the end of the implementation process showed in overwhelming fashion that there is indeed a need for leadership training in the church.

As the facilitator of the summit, I was also able to conduct an informal assessment in which I observed the participants facial expressions and disposition in reaction to the information received during the summit. I observed head nods, the writing of notes, smiles, and consistent engagement throughout lecturing and time allotted for questions. This too, served as data collection to judge the receptiveness and impact of the summit.

Table 1. Pre-Test Survey (Strongly Agree – Disagree)

10. Leaders should be trained before taking on a position in the church.

20 responses

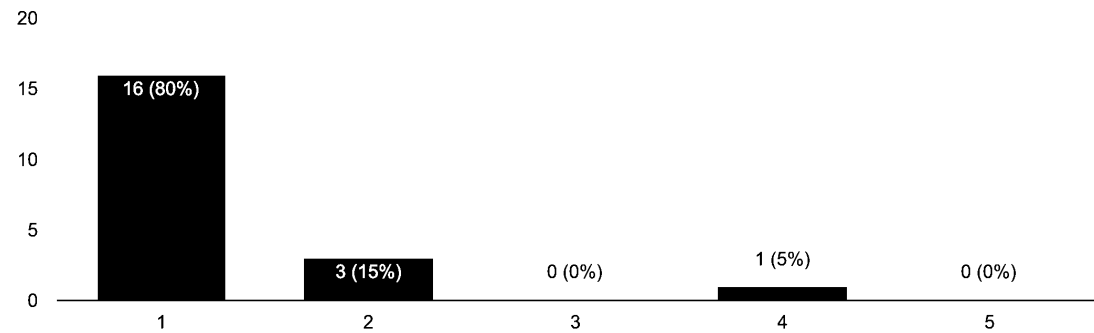
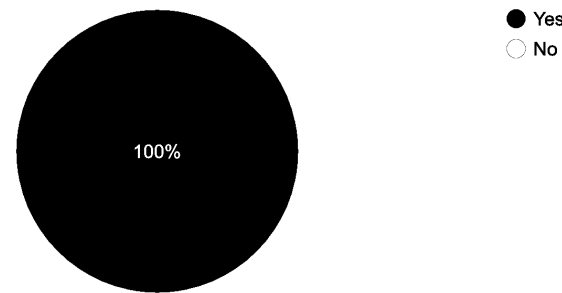


Table 2. Post-Test Survey

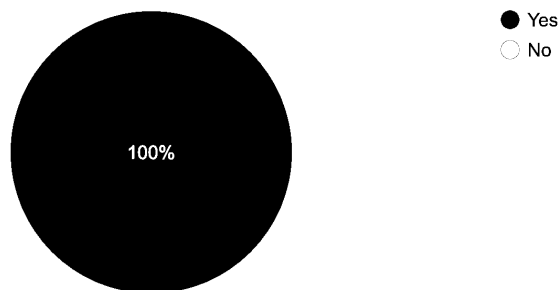
1. Based on the information you have received in this conference do you believe leadership training is needed in the church? Respond Yes or No?

18 responses



4. Do you believe it is necessary to understand leadership and the role it plays in Christian Education?

18 responses



Discussion

The results from the data are consistent with the initial premise of this project. The results from this project are clear that it is imperative that individuals who desire to operate in leadership must be trained. The Christian Leadership Summit is proof from the individuals who participated that availing oneself to discipleship training and teaching is highly imperative. All three of the training tracks were used to measure if these leaders see its importance and why others should have this type of experience themselves.

There is a need at the St. Luke Missionary Baptist Church as well as other churches to have this type of training. It causes one to recognize that leadership is more than a title; rather, it is a called process of learning, discipling, and teaching.

Summary of Learning

In consideration of why this topic of leadership was chosen and the cause for conducting a Christian leadership summit as my project, it is deeply connected to my experience with it in my own life. As a senior pastor and having the opportunity to serve

for nine years as an assistant pastor, I have had personal experience with Christian leadership. In seventeen years of ministry, my memory serves me right that it has come with victories, but it has also caused me to shed many tears. My heart was broken to see St. Luke Church not in the condition that the Lord would have it to be as it pertains to a leadership perspective.

The finances were in order; people continued to come to bible study, prayer meetings, church meetings, choir rehearsal, and the youth continued to attend youth ministry. Individuals may be faithful to these various ministries in the church, but the church will not experience optimal success until the leadership of the house is set in order. No entity can truly do what it has been shaped and molded to do if those that lead are not serving properly in the right place. Therefore, I understand that those in leadership positions in the church need to be trained and disciplined so that the church would begin to experience the right kind of growth.

The first thing that leaders need to understand is that everyone that endeavors to lead has flaws and has failed at some time. There is not a person on the earth who is without something in his or her life that is blemished or stained. This causes many who are in the church to fold and decide to stop serving in a leadership role. So many people have left the church altogether because while serving in leadership, they committed a highly embarrassing sin. I have seen some leaders scold themselves because they kept making the same mistake in his or her respective ministry. I have discovered that these persons do not need to be set aside to the margins of the church or excommunicated from their position. Rather, what these individuals need is to continue to be disciplined, to learn, and to be trained in the role of leadership.

The second thing I believe those in leadership need to understand is that serving in leadership capacity does not come without having to deal with some type of crisis or negative situations. Having to deal with these things simply comes with the territory. Those individuals who would dare to step out in front are, unfortunately, a target for trouble. Issues will arise even in church leadership because people and those who identify as Christian will face life's problems. Inevitably, as one who is in Christian leadership, your faith and fortitude will be put to the test.

If those in leadership struggle, that certainly means that the church at large will indeed deal with problems. How some churches deal with problems can become a problem; these churches can find themselves in a crisis. A crisis is not simply an isolated problem; rather, it is a period that is highlighted by intense difficulty or danger. The church is not immune when having to deal with a crisis type of situation. So, what is the remedy? I believe the remedy is that the church needs leaders who are well trained and equipped so that the church will fulfill her purpose. Titus would concur with this, as his letter from Paul is a testimony of this in Titus 1:1-9. There was an intense situation happening on the island of Crete, so Paul tells him I am leaving you on Crete's island to set in order what remains. When you understand the context and culture that Titus was left with, you recognize that this was no easy task. The exact same thing can be said for those who desire to lead in the church today.

The assignment of Christian leadership is not easy; it is not for the faint of heart; but it is for those who are willing to deny themselves and get their hands dirty. Being a Christian leader is not about a glorious title; it is about a willingness to be a servant leader. This kind of leadership requires a level of humility unlike any other entity on the

earth. As a Christian leader, you learn to say things like Paul, when he said, "not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus."²¹

The Church needs spiritually prepared and trained leaders because if she is not already dealing with a crisis, one eventually will arise. When this happens, the church will need those individuals to step up and handle whatever may be the problem or issue. This can only be done when leaders in the church context have been strengthened through discipleship training and teaching. There are key areas that every person who desires to function in church leadership must learn about in order to work effectively in that area. Leaders must be immersed in leadership education in church administration, Christian education, discipleship, and evangelism; this will cause that person (leader) to have essential knowledge and be spiritually prepared. One cannot lead effectively in an area if they have not been trained, but Christian leadership requires maturing spiritually.

I was able to gather leaders from the St. Luke Missionary Baptist Church and other leaders to complete a summit in Christian discipleship training. The response to this event was extremely positive as shown in the data gathering and analysis. Currently, St. Luke leadership is moving positively, and more individuals are stepping up to learn and lead with fervor and determination. There is a certain aura and a sense of confidence among those who are in leadership at the St. Luke Church. There is an excitement about learning and a desire to share with others to connect with this ministry far beyond when I first arrived. Eyes have not seen what this group of leaders will accomplish with this new determination to strengthen church leadership.

²¹ Philippians 3:12, NASB.

How Can This Project Be Replicated?

The individuals participating in this project were thrilled by the insightful information and the way in which it was constructed. In fact, this project has stimulated many of the individuals to go out and tell their leader or pastor about having a leadership summit. Some of the persons have already begun preparation and requested the lecturers that were a part of the present Christian leadership summit. Unbeknownst to my foresight, it was inconceivable that so many people believed that a meeting of this sort is necessary in so many different contexts. It is amazing and awe inspiring that directly because of this project training, programs for leaders are taking place. It is quite obvious to me the serious attitude the participants of the Christian leadership conference brought with them. At the beginning it was not so clear that there would be this overwhelming reaction and belief that this type of project was necessary. I had a sense that many might be skeptical and decide to be non-participatory in the event. Nevertheless, in spite of these thoughts, it turned out to be the opposite; and so many leaders are going to be launched and will benefit from what took place during this project. Once all of the participants came together, they were able to hear from other leaders who have been down the road that they are currently travelling. These men and women of God poured out from their cup of knowledge and experience in the area of leadership. While this was taking place, the antennas of these learners were going up about the necessity for this same format of instruction in their local settings.

In fact, one of the participants has partnered with me and the lecturers from the summit to work with their leaders. It was noted that their church is in need of instructions, particularly as it pertains to leadership in Christian education. This group is

seeking to partner with us to first understand the overall structure of the format used for the summit. Also, this leader and the ministry he is a part of desires us to share and talk about the topic of leadership and how it intersects with Christian education. One of the participants was very excited to know that her pastor would be instituting this training at her church. She exuberantly declared, “Yes, this is what we need, our leaders and other leaders need this training and teaching.” The church has a responsibility to see to it that her leaders are spiritually prepared and ready to be an example to others. The world should not be the trend-setter for the preparation of leaders. The church has a mandate from the Lord to see to it that her leaders are trained and equipped for the work of the ministry.

What Have I Learned About Myself in this Doctoral Project?

As I reflect on this project, truly there are so many things that I have learned about myself and the changes that have taken place in my life. One of the things that I have learned is how impatient I am with myself and how important it is to remember that it is okay to take my time. Impatience is something that I know that I struggle with; however, matriculating through this program has revealed its depth. There will always be problems in life that need a solution, but in an effort to rectify these matters one must have patience. Sometimes you want things to move quickly and you desire to get the answer and make sure that it is correct. Nevertheless, the process of retrieving the data, getting the lecturers and gathering the information has taught me the virtue of having patience in the process and especially with myself.

Another thing this project has taught me is that the mistakes you make are not the end all for your life and ministry. No doubt over the course of this process I have made mistakes and had failures in an effort to be spiritually prepared. This researcher desires himself to be a spiritually prepared and trained disciple for Christ. In all of this, I have learned that in my efforts to keep my hand to the plow, it will not be my efforts, but the faithfulness of God to see me through every endeavor in this life.

APPENDIX A
LEADERSHIP SUMMIT FLYER

Leadership Summit Flyer



CHRISTIAN LEADERSHIP SUMMIT

A Training Model of Leadership Development for Equipping Spiritual Leaders



Pastor Albert Moses, III, MDiv.
DOCTORAL CANDIDATE & FACILITATOR
United Theological Seminary/Dayton, OH

SPECIAL GUEST LECTURERS:



Pastor Charlotte M. Moses
EXECUTIVE PASTOR OF CHRISTIAN FAITH MBC
Port Arthur, TX.
January 9, 2021



Rev. Dr. T. R. Williams
PASTOR EMERITUS OF NEW FAITH CHURCH
Houston, TX.
January 16, 2021



Rev. Dr. Delbert Mack
SR. PASTOR OF THE CATHEDRAL OF FAITH BAPTIST CHURCH
Beaumont, TX.
January 23, 2021

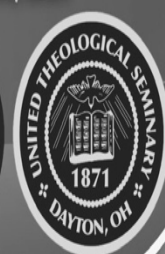
JAN.
9,16,23

10:00am to 12noon (CST)

LIVE ON ZOOM

(LOG IN INFORMATION GIVEN UPON REGISTRATION)

REGISTRATION FEE FOR THE SUMMIT \$15



Venue: St. Luke Missionary Baptist Church Simpson-Groves Educational and Fellowship Center Crockett, TX.
For further information please contact Pastor Albert Moses, III @ (903)480-0476

APPENDIX B
PRE-TEST SURVEY

Pre-Test Survey

Please take your time to complete this survey. Use the scale to respond to each question. Please indicate your response with a check mark (✓).

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe leaders must be biblically and theologically sound Christians.					
2) Leaders can be developed over time.					
3) I believe leaders must be individuals who are mature.					
4) Leaders should support the vision and work of the church.					
5) I believe leaders do not have to work hard.					
6) I believe leaders should inspire those that they lead.					
7) Leaders should demand respect.					
8) I believe that leaders should be able to communicate effectively.					
9) Leaders should not expect others to do things they are not willing to do themselves.					
10) Leaders should be trained before taking on a position in the church.					
11) I believe experience is needed before one becomes a leader.					
12) I believe that one must be a good follower before he or she can be a good leader.					

APPENDIX C
POST-TEST SURVEY

Post-Test Survey

1. Based on the information you have received in this conference do you believe leadership training is needed in the church? Respond with a Yes or No.
2. Which training track for you was most beneficial? Why?
3. Would you encourage other pastors and churches to have a Leadership Summit? Respond with Yes or No.
4. Do you believe it is necessary to understand leadership and the role it plays in Christian Education?
5. Do you believe it is necessary to understand leadership and the role it plays in Administration and Finance in the Church?
6. Do you believe it is necessary to understand leadership and the role that it plays in Discipleship and Evangelism?
7. Does leadership in the church play a major role in the success of the church administratively and financially? Respond Yes or No.
8. Can a Church operate faithfully if equipped with a Christian Education program? Respond Yes or No.
9. Can a Church operate faithfully if discipleship and evangelism is non-existent? Respond Yes or No.
10. Can a Church operate faithfully if one of the components of the three training tracks is missing in the church? Respond Yes or No?

APPENDIX D

DEMOGRAPHIC QUESTIONS FOR LEADERSHIP TRAINING

Demographic Questions for Leadership Training

1. What is your age range? (20-35) (40-55) (60-75)
2. What is your gender?
3. What is your nationality?
4. What is your current state of employment? A. Employed B. Employed Part-Time C. Seeking Opportunities D. Retired E. Prefer not to say
5. Currently what is your educational level? A. Some High School B. High School C. College D. Master's Degree E. Trade School
6. Where do you currently reside?
7. What is your marital status?
8. What is your religious affiliation?
9. How many children do you have?
10. Did you serve in the military?
11. What office or position do you currently hold in your church?
12. Have you ever participated in a leadership training before?
13. Was the training that you attended sponsored by your Church ____ State Congress ____ or National Baptist Association ____?
14. How long have you been a Christian?
15. How long have you been in your current leadership position?

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